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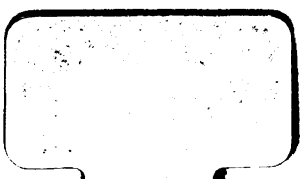

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Mediæval Geography:

An Essay

in Illustration of

The Hereford Mappa Mundi.

By

THE REV. W. L. BEVAN, M.A.,

Vicar of Ross,

Author of "Ecclesiastical Memorials of Herefordshire,"

and

THE REV. H. W. PHILLOTT, M.A.,

Rector of Hanwood, Salop, and Member of the Woolhope Club.

LONDON:

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HEREFORD:

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1874.

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MEDIÆVAL GEOGRAPHY

AN ESSAY

IN ILLUSTRATION OF THE

HEREFORD MAPPA MUNDI

BY

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VICAR OF HAY

AUTHOR OF THE 'STUDENT'S MANUALS OF ANCIENT AND MODERN GEOGRAPHY'

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E. STANFORD, CHARING CROSS

HEREFORD

E. K. JAKEMAN. JOSEPH JONES.

1873

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PREFACE.

THE present Essay owes its existence to the recent publication of a lithographed facsimile of the well-known Mappa Mundi in Hereford Cathedral. The promoters of that work undertook to supply the purchasers of it with an explanatory commentary, for the benefit of those who might lack either the time or the taste for unravelling the mysteries of Mediæval Geography. Some delay has occurred in the fulfilment of this engagement from the necessity of providing the authors of the commentary with copies of the map for the preparation of their work, but the subscribers will, it is hoped, be compensated for the delay by its greater completeness. The original design has been enlarged by the addition of an Introduction which deals with the general principles of Mediæval Geography, and the various appliances at hand for its study; it is of a somewhat discursive character, and intended rather to incite others to a further study of the subject, than to supply them with a complete manual.

The authors of the Essay disclaim all pretension to special qualifications for the task they have undertaken. They have not, previously to this, had occasion to direct their attention to Mediæval Geography, and they have laboured under some disadvantage from the difficulty of obtaining access to rare works connected with mediæval literature. Doubtless there are many scholars in this country who have made Mediæval

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Geography their special study; and the authors of this Essay will be fully compensated for their labour if it should have the effect of drawing attention to a somewhat neglected subject, and of eliciting from some such persons as these a more complete work than the present one.

The objects which the authors of the Essay have proposed to themselves, have been not only to give a complete transcript of the contents of the map, and to identify and explain (where necessary) the meaning of the names and legends, but further to ascertain the sources whence the cartographer drew his materials, and thus to present the reader with a picture of the literary appliances in vogue among geographers of the 13th century. They cannot pretend that their researches have been completely successful; some names have defied all attempts at identification, and the originals of the legends are in some instances still unascertained; but these cases are exceptional, and will not, it is to be hoped, produce an unfavourable opinion as to the zeal of the authors. Should any of their readers be able to supply the *lacunæ* in the identifications of the names, it would be regarded as a favour if they would communicate their views to either of the authors.

In transcribing the names and legends, it was decided, after some deliberation, that it would be better to resolve the abbreviations which were so commonly used in writing Latin at the period of the map, but at the same time to retain the peculiarities of orthography, and in all cases to give the *ipsissima verba* of the cartographer. Wherever the sense of a passage is impaired by his mistakes, corrections have been introduced in brackets and with a different type. A table of

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the chief peculiarities in the orthography of the period has been introduced at the end of the *Introduction*, page xlvii.

The authors regret that they have been unable to throw much light on the history of the Pictorial Illustrations of the map; whether these are to be regarded as original designs, or whether they are copies from earlier representations of the same subjects, is a point on which they are not prepared in all cases to offer an opinion; at all events, they have not always succeeded in tracing back the designs to earlier documents. It would also be an interesting subject (but one not altogether within the scope of the present publication), to trace the genealogy of similar illustrations in a downward direction, and to see how far they may have been derived from a common source. Those who possess the earlier editions of Mandeville's *Travels*, will not fail to observe the strong family likeness in the illustration of the Sciopodes, who shaded themselves from the sun's rays by interposing the ample expanse of their single foot, as given in that work and in the Hereford map. The *Nuremberg Chronicle* (1493) contains (fol. 12) numerous illustrations in common with our map, such as the Cynocephales, or dog-headed race, the single-footed race, the men with the heads between their shoulders, the Ambari (of the map) with their feet turned backwards, the men with an orifice instead of a mouth, the Pannotii with enormous ears, the men with huge under-lip, the Satirii with cloven feet and goats' horns, the Pigmies, and the horse-footed race. In Munster's *Cosmographia Universalis* (1574) these illustrations re-appear, with the exception of the Ambari, together with illustrations of the Unicorn, the Giants, and the Phœnix.

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PREFACE.

While the authors have jointly revised the whole of the work, it may be explained that the Rev. H. W. Phillott has contributed the chapters on Asia,—II., III., and IV., with portions of chapter V. (pp. 102-103, 108-110), and the notice of the Bestiaries in the Introduction (p. xxxiii.); and that the Rev. W. L. Bevan has written the remainder of the work, comprising the Introduction, and chapters I., V., VI., VII., VIII., and IX.

The thanks of the *collaborateurs* engaged on the Hereford Map (including under this head the Rev. F. T. Havergal and Mr. Haddon, whose attention was more particularly directed to the production of the *facsimile*), are due to many friends who have kindly aided them with advice and assistance. They desire to specify more particularly the Rev. S. Clark, who has been prevented by a press of literary engagements from taking a larger share in the work; Dr. Bull, who has given much practical advice; the Rev. T. T. Smith, who aided in deciphering the names on the map with the microscope; Mr. Richard Sims, of the British Museum, for information on literary topics; and Mr. W. H. Weale, of Bruges, for his supervision of the engravers and printers during the progress of the work there. In addition to these acknowledgments of the whole body of the *collaborateurs*, the authors of the Essay desire to express their special obligations to the Rev. F. T. Havergal for his unwearied attention to the points on which they have sought his advice and assistance during the preparation of their work.

Three photographic illustrations of the following objects are introduced into the work:—(1.) The miniature "Psalter"

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map in the British Museum. (2.) A portion of the original Mappa Mundi, given for the purpose of testing the accuracy of the facsimile. (3.) The recently executed facsimile of the Mappa Mundi, which may be found useful for reference, particularly by those who have not at hand the facsimile itself. The two last have been skilfully executed by Messrs. Ladmore, photographers, Hereford; and it may not be out of place to mention that these artists have published copies of the facsimile, of the following sizes and prices:—13 in. × 11, at 8s. 6d.; 11 in. × 9, at 6s.; and 5½ in. × 4½, at 2s.

A list is appended of the names of those who have kindly supported the undertaking by purchasing copies of the facsimile; a few copies remain on hand, and may be procured from the Rev. F. T. Havergal, The College, Hereford.

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INTRODUCTION.

§ 1. The primary object of the present publication is to supply an exposition of the famous "Mappa Mundi" of Hereford Cathedral, which has been recently made available for geographical students through the admirable *facsimile* of it published in 1872. But before entering upon our subject it seems desirable, nay, almost essential to an intelligent comprehension of it, that we should furnish our readers with a brief *résumé* of the distinctive principles of mediæval cartography, so that they may at once be placed at the stand-point whence such a map should be viewed. Preliminary matter of this kind would have been superfluous if we could have referred the reader to any publication in our own language devoted expressly to the subject; this, however, we are unable to do. Mediæval geography has indeed received some degree of attention in works which treat of the general history of geography. We may specify, among others, the Introduction to Playfair's *System of Geography*, Hugh Murray's *Encyclopædia of Geography*, Kerr's *Collection of Voyages and Travels*, vol. 18, and, more particularly, Cooley's *Maritime and Inland Discovery* (Lardner's Cyclopædia), the first volume of which contains some interesting references to mediæval maps (see book iii. cap. 2). But it did not fall within the scope of these works to deal exhaustively with mediæval cartography; and an essay on this subject, by one fully competent to deal with it, still remains a *desideratum* in our geographical literature. On the Continent a considerable amount of attention has of late years been given to the subject. Lelewel's *Géographie du Moyen Age*, and Santarem's *Histoire de la Cosmographie et de la Cartographie*, are most valuable contributions to the history of mediæval geography; and the magnificent Atlases of Jomard, *Monumens de la Géographie*, and Santarem, *Atlas de Mappemondes et de Portulans*, together with the more unassuming series of maps which accompanies Lelewel's essays, supply the students with *facsimiles* of the maps themselves. But these works, particularly the costly Atlases of Jomard and Santarem, are probably

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known to few persons except professed geographers; nor can the essays of Lelewel and Santarem be regarded as altogether meeting the requirements of the case.* The present writer does not pretend to be able to supply the deficiency: he simply draws attention to wants which will probably be recognised by all who are interested in the subject.

§ 2. In the use of the term "Mediæval," in the following pages, we must at the outset beg our readers to understand that we are not dealing with the whole subject of geography in the Middle Ages, but with one branch of it only—namely, the Latin or Ecclesiastical school of geography. Contemporaneously with this there existed another school of a very different character—the Arabian—which does not further fall under our cognisance than as it influenced the Latin school in the later centuries of the mediæval period. The two schools present a remarkable contrast, the Arabic being scientific, speculative, progressive; while the Latin was traditional, stereotyped, full of unrealities and anachronisms, and bound in the trammels of ecclesiastical authority. The divergence between these schools dates from a very early period of Christian literature. We need hardly remind our readers that, before the close of the true classical age, geography had been placed on a sound scientific basis by the successive investigations of Eratosthenes, Geminus, Marinus, and, above all, Ptolemy. The sphericity of the earth, the possibility of calculating its size, the belief in the existence of inhabited lands on the opposite side of the globe, the observation of the relative positions of places on the earth's surface, partly by means of astronomical observation and partly by measurements of the intermediate distances, and the art of recording the results on maps by the aid of lines of latitude and longitude—these were among the valuable discoveries which the Greek geographers bequeathed to posterity. Much, of course, remained to be done, and the completion of the work depended on the recognition of past discoveries, and an adherence to the lines of investigation thus laid down. The Arabs

* Since writing the above, we have met with the following corroborative remarks by M. Vivien de Saint-Martin in the *L'Année Géographique* for 1872, p. 417:—"Mais quand nous donnera-ta-on, sous une forme à la fois concise et appropriée aux études générales, une histoire complète de la cartographie de cette période, accompagnée de copies artistiquement réduites des principaux monuments conservés dans nos collections? Cette œuvre reviendrait de droit à un de nos savants qui a fait de cette étude en quelque sorte son domaine, et qui mieux que personne est préparé à mettre en pleine lumière ce chapitre de l'histoire générale de la science. Tout le monde aura nommé M. d'Avezac."

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adopted this course: they brought astronomy to bear on geography; they established observatories; they measured an arc of a great circle of the earth; they studied Ptolemy;* they applied themselves to define with accuracy the positions of places on the earth's surface; they recorded on their maps the discoveries of travellers: and thus geography became in their hands a living science. With what ardour they followed it up, may be judged from the simple fact that Abulfeda cites no fewer than sixty authors, many of whom lived in the thirteenth century (Daunou, *L'État des Lettres*, p. 205). It fared otherwise with geography within the realm of the Christian Church. The Fathers imagined that they had detected certain discrepancies between the discoveries of science and the language of Holy Writ. The particular point on which their suspicion fastened was the existence of the Antipodes. It was assumed that no communication was possible, or had ever been possible, between our own continent and other quarters of the globe. Even if other continents existed, they were supposed to be cut off from our own by an ocean rendered impassable from its lying under a tropical zone of insupportable heat. On this assumption it was, of course, impossible that a population could have been derived from the stock of Adam; and, consequently, the whole theory of its existence was opposed to the language of Holy Writ, which throughout assumes that God "hath made of one blood all nations of men for to dwell on all the face of the earth" (Acts xvii. 26). Lactantius, in the 4th century, was carried by his zeal for the truth so far as to impugn the theory as a physical impossibility, and to deny the sphericity of the earth† (*Institut.* iii. 24). St. Augustine, while equally determined in his rejection‡ of the Antipodes, is more cautious in the statement of his reasons: he argues that, even if the world be spherical, it does not follow that there should be land on the opposite side of it; and even if there be land, it does not follow that it should be inhabited; nay,

* The work entitled *Rasm el Arsi*, which served as the text-book for Arabian geographers, was a translation of Ptolemy's geographical work made in the 9th century. It appears to have differed in various particulars from the original (Lelewel, ii. 20).

† "Ineptum credere esse homines quorum vestigia sint superiora quam capita aut ibi quæ apud nos jacent inversa pendere; fruges et arbores deorsum versus crescere . . . . . hujus errorem philosophis fuisse quod existimarent rotundum esse mundum."

‡ "Quod vero et Antipodas esse fabulantur, id est, homines a contraria parte terræ ubi sol oritur quando occidit nobis, adversa pedibus nostris calcare vestigia, nulla ratione credendum est.'

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inasmuch as none could cross from this side to that, it must needs be uninhabited (*De Civ. Dei*, xvi. 9). The *dictum* of so illustrious a doctor was conclusive. Other writers adopted similar views, and in the 6th century an Egyptian monk, Cosmas, surnamed Indicopleustes, wrote a learned treatise for the express purpose of disproving the sphericity of the earth. The prejudicial effects of this line of treatment did not stop here. Geography was henceforth forced into the mould of a pseudo-orthodoxy; and the language of the Bible, as interpreted by the Fathers, became the test of truth in regard to cosmology: scientific processes were discouraged, and all zest for discovery was quenched by the announcement that there was little or nothing to discover: in short, the ecclesiastical view impressed the stamp of *finality* on geographical science, and both writers and map-makers fell into a narrow groove, to which they adhered until they were forced out of it by the grand discoveries of the 15th and 16th centuries. The tenacity with which the patristic doctrine was maintained is well exhibited in the treatment which Columbus experienced. His proposal to circumnavigate the world was referred to a council of divines at Salamanca, who pronounced it to be not only chimerical but even profane; as being contrary to Scripture and the opinions of the Fathers, particularly Lactantius and Augustine (Irving's *Life of Columbus*, book ii. cap. 3). Yet at that time a breach had been already made in the mediæval theory by the progress of maritime discovery: navigators had penetrated into the torrid zone, and had reported it to be not impassable: and thus the very groundwork of the difficulty which the Fathers had experienced had been removed. It may be a matter of surprise that the Arabian system should have co-existed side by side with the Latin, and yet have exercised so little influence over it. The inhabitants of Western Europe came in contact with the Arabians in Spain, in the Holy Land during the period of the Crusades, and more particularly in Sicily, where one of the most illustrious of their geographers, Edrisi, lived and worked under the patronage of Roger, Count of Sicily, in the middle of the 12th century. We do indeed meet with occasional notices which show that the Arab system was not wholly unknown. Our own enlightened countryman, Roger Bacon, had evidently made himself acquainted with it. In his *Opus Majus*, completed in 1267, he speaks of Arym, the most important point in the construction of an Arab map, and he shows himself acquainted with its position on the earth's surface and its use in the study of geography (pp. 141, 146): he was also familiar with lines of latitude and longitude, and

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particularly notes that the Latins had not yet adopted the system (pp. 140, 141). With regard to this latter topic, he refers to the Almagest of Ptolemy and the treatise of Alfragan, which was founded on the Almagest (p. 140); and it may be conjectured that he was incited to the study of these works by the use which Arab geographers had made of them. The geographical work of Ptolemy had not yet been rendered accessible to the general body of students by being translated into Latin; it may, nevertheless, have became known through the Arabic version of it; for there appear to have been a fair number of scholars in Europe in the 13th century who were acquainted with the Arabic language (Daunou, *L'État*, etc. p. 238). Santarem names the close of the 12th century as the period when Arabian influence was first felt in the study of geography (iii. Intr. p. 18), and he gives an instance in which Arym or Aryne is noticed by a Latin writer as far back as 1110 (iii. 311). The amount of influence thus gained was not, however, sufficient to affect the Latin system. That system was indeed entirely incompatible with scientific principles. Nothing less than a revolution was required; and this revolution was effected partly by the revival of the study of Ptolemy, whose geography was translated into Latin in 1405 (Lelewel ii. 123), and partly by the progress of maritime discovery.

§ 3. Foremost among the peculiarities of mediæval geography we must place the opinion that Jerusalem occupied the central point of the habitable world. Whether the tenet was originally based on the language of Scripture, or whether the language of Scripture was applied in confirmation of a preconceived opinion, we are unable to decide. At all events, it is not the only instance in which men have conferred honour on their holy places by regarding them as occupying the central boss or umbilic of the habitable world: it was thus that the Greeks regarded their Delphi,* the Hindoos their Merou, the Persians their Kangdiz, and the Arabs their Aryne (Lelewel, i. 34; Santarem, iii. 312). It was not unnatural that the Jews, and still more the Christians, should attribute the same property to Jerusalem, which for centuries had been the focus of their aspirations, their anxieties, and their most devoted exertions. Scripture seemed to sanction this feeling. We find the following passages quoted for the purpose:—Ezek. v. 5, "This is Jerusalem: I have set it in the midst of the nations round about her." (Cellarius *Not. Orb. Ant.* i. 11); Ps. lxxiv. 12, which

* *ὀμφαλος χθονός*, Pind. *Pyth.* vi. 3; cf. Soph. *Œd. Tyr.* 480; Æsch. *Choeph.* 1034.

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in the Vulgate runs thus:—"Operatus est salutem *in medio terræ*" (Gerv. Tilb. *Ot. Imp.* i. 10; Sæwulf in Bohn's *Early Travels*, p. 38); and again, Ezek. xxxviii. 12, where the Hebrew word *tabûr* "the *midst* of the land," is rendered in the Vulgate "*umbilicus* terrae." (D. Kimchi, quoted by Cellarius, *l. c.*) The interpretation set on these passages appears to have been based on St. Jerome's comment on Ezek. v. 5, though his words go no further than to show that Judæa was centrally placed in reference to the surrounding countries. Moses of Chorene, in the middle of the 5th century, is the earliest geographer (as far as we have been able to ascertain) who asserts the literal, or, as we may term it, the mathematical centrality of Jerusalem (*Geog.* § 17). Isidore, in the 6th century, who was the leading authority in mediæval geography, speaks of Jerusalem as "umbilicus regionis totius" (*Orig.* xiv. 3, § 21), and the same expression is used by Rabanus Maurus in the 9th century (*De Univ.* xii. 4). Marino Sanuto, in the 14th century, describes Jerusalem as "punctus circumferentiæ," and exaggerates the historical claims to centrality by representing Judæa as having been the seat of each branch of the human race, and the favoured scene of God's manifestation in the works of creation and redemption in the past, and of final judgment in the future (*Sec. Fid. Cruc.* iii. 1). Mediæval cartographers gave effect to these views by placing Jerusalem as nearly as possible in the centre of the map; and this remained the custom until the middle of the 15th century, when Fra Mauro was compelled to shift the centre somewhat to the eastward, in order to find room for the enlargement of Asia, consequent on the discoveries of Marco Polo and others.

§ 4. Assuming that Jerusalem occupied the central point of the habitable world, and taking into regard its position on the western verge of Asia and in the line of the Mediterranean, it followed—(1) that Asia held one-half of the world; (2) that its length from east to west must equal the length of Europe; and (3) that Europe and Africa must be equal, or nearly equal, to each other, the Mediterranean forming the line of division between them. The first of these points is expressly asserted by geographical writers. "Orbem dimidium duæ tenent, Europa et Africa; alium vero dimidium sola Asia," says Isidore (*Orig.* xiv. 2, § 3): and so we read in the Alexandrian Romance composed in the 13th century:—

> "At Asyghe al so muchul is
> So Europe and Affryh, Y wis" (ll. 55-6).

The world was thus symmetrically divided into three parts, and this

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arrangement is not only embodied in the general structure of mediæval maps, but it is expressly set forth in small sketch-maps consisting of a circle divided into an upper and lower half, the latter being subdivided by a semi-diameter at right angles to the former—the upper half representing Asia, the two lower quadrants Europe and Africa. Such maps assumed the form of a T inscribed in an O, and it appears from some lines quoted by Col. Yule from Del Dati's poem *La Sfera* (3d stanza), that it was usual to describe them by that title (Marco Polo's *Travels*, i. 152). Such a sketch-map occurs in Brunetto Latini's *Livre du Tresor* (Bodl. Lib., Oxford); other examples are represented in Lelewel's Atlas, plates 6 and 7. In estimating the correctness of these proportions in themselves, as well as the correctness with which they are exhibited in maps, it must be remembered that Egypt was assigned not to Africa but to Asia. The preponderating size of Asia is accounted for by Gervase of Tilbury on scriptural grounds, inasmuch as it was in his view the exclusive inheritance of Shem, the first-born (*Ot. Imp.* ii. 2). The symmetrical division of the world was somewhat marred in the eyes of geographers by the subdivision of the second moiety, and it was a moot question whether Europe and Africa should not be regarded as a single continent. Gervase brings Scripture to bear on this point, and decides in favour of three divisions, on the ground that Ham and Japhet had their separate domains as well as Shem (*Ot. Imp.* ii. 2). This view is occasionally exhibited in the sketch-maps, which substitute the names Shem, Ham, and Japhet, for Asia, Africa, and Europe.

§ 5. The habitable world was limited within a circle drawn from Jerusalem as its centre, and with a radius equalling the distance thence to the Strait of Gibraltar. It was only at this latter point that the limit of the Old World was really known. Here was

> "The strait pass where Hercules ordain'd
> The boundaries not to be o'erstepp'd by man,"

beyond which lay "the deep illimitable main," "the unpeopled world," of which the learned as yet knew nothing (Dante, *Inferno*, xxvi. 99, 106, 114: Cary's transl.) Eastward the limit was fixed at the mouth of the Ganges, which, in accordance with the view of Orosius, was supposed to discharge itself into the Eastern Ocean. In this direction, therefore, mediæval geography, as it stood towards the close of the 13th century, had not only not advanced beyond the point at which Ptolemy left it, but had actually receded: nor was it until

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a considerable interval after Marco Polo's adventurous journey that his discoveries were recorded on maps. Southward, again, the habitable world was confined within narrow limits. Inasmuch as, according to the accepted theory, the torrid zone was occupied by an impassable ocean, the coast line of Africa and Asia could not be carried south of the Tropic of Cancer.* In point of fact, it was supposed to sweep round with an easy curve from the Strait of Gibraltar to the Indian Ocean, and mediæval geographers accepted the views of Solinus (56, § 6) and Juba (Plin. vi. 175) as to an easy maritime route connecting the Atlantic with the Indian Ocean—a felicitous error perhaps, inasmuch as it encouraged the hopes of navigators that the shores of India might be thus reached; whereas Ptolemy, by converting the Indian Ocean into an inland sea, rendered such a step impossible. Northwards, mediæval geography had receded in Asia. The Caspian Sea was again converted into an arm of the Northern Ocean—an error which appears indeed in Pliny (vi. 36), Solinus (17, § 3), and Orosius (i. 2), but which finds no place in the Greek geographers, with the exception perhaps of Strabo (xi. p. 519). This sea remained the northern limit of Asia in mediæval geography until the middle of the 13th century, when its true character was revealed by Rubruquis. Cartographers, nevertheless, adhered to the traditional belief for another 150 years—the earliest map (as far as we know) which exhibits it as an inland sea being that in the Borgia Museum (Santarem, iii. 272). Yet Roger Bacon, living before the close of the 13th century, was perfectly well acquainted with Rubruquis' discovery (*Op. Maj.* p. 143). From the Caspian Sea the coast line of Asia sloped round to the mouth of the Ganges, thus shutting out the vast expanse of northern and eastern Asia. In Europe geography had somewhat advanced. Alfred the Great had incorporated with his translation of Orosius an account of the travels of Ohthere and Wulfstan, and most mediæval maps indicate some acquaintance with Norway, Sweden, and Denmark. Iceland and the Faroe group also appear on the stage, side

* The significance of the entry referring to Malleus Mons in the Hereford map seems to have escaped the observation of the majority of mediæval geographers. That mountain must have lain, as Roger Bacon perceived (*Op. Maj.* p. 144), under the equator: for the shadows fell alternately north and south for periods of six months (Solin. 52, § 13). Indeed, Roger Bacon thought that inhabitants from the neighbourhood of the Tropic of Capricorn had reached Europe, referring to the embassy from Ceylon to the Emperor Claudius. His conclusion is borne out by Pliny's statement ("umbras suas in nostrum cœlum; non in suum," vi. 87), but the statement itself is devoid of foundation.

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by side with the "Ultima Thule" of classical geography. If we proceed to inquire whether mediæval geographers conceived that there were other continents besides the one on which they themselves lived, the answer must be given in the affirmative. The "Apocalypse" map in the British Museum distinctly recognises the existence of land to the south of the Indian Ocean—uninhabited, however, on account of its proximity to the sun. The same feature is exhibited in a similar map at Turin (Lelewel, *Atlas*, pl. 7), and again in a planisphere of the 14th century (Santarem, iii. 102). But the belief in the existence of land in that quarter did not carry the belief in the existence of inhabitants, as the addition of the word "*fabulose*" to the notice of the Antipodes in the Turin map clearly shows. The question as to the land was deprived of the interest in the assumed absence of a population, and hence, though the sphericity of the earth was an accepted belief,* little speculation was raised as to the character of its surface on the opposite side to our own quarter. Probably the majority acquiesced in the view of Macrobius (*In Somn. Scip.* ii. 9), that there were four such worlds as our own symmetrically distributed over the four quarters of the globe. We have thus stated the limits of the habitable world as known at the close of the 13th century. The discoveries of Carpini, Rubruquis, and Marco Polo, filtered slowly into the maps of the 14th century, and did not receive full justice until the middle of the 15th century, when they were exhibited in the celebrated map of Fra Mauro.

§ 6. The form of the habitable world, as depicted in mediæval maps, varied; but the prevailing usage was in favour of the circle, as being more in consistency with the centrality of Jerusalem. Occasionally the quadrangular shape was adopted, as in the map of Cosmas Indicopleustes, the Anglo-Saxon map of the British Museum, the Matthew Paris maps, and, with some modification, the "Apocalypse" map in the British Museum. The selection of this form may have been based on too literal an acceptation of those passages of Scripture which speak of the "four corners" of the earth. At all events, it does not happen to have been supported by any definite theory as to the

* "Corpus autem terræ sphericum est," says the inscription on the 'Matthew Paris' maps. "Hujus figura est in modum pilæ, rotunda; sed ad instar ovi, elementis distincta. Ovum quippe exterius testa undique ambitur, testa albumen, albumine vitellum vitello gutta pinguedinis includitur. Sic mundus undique cœlo ut testa circumdatur: cœlo vero purus æther ut albumen, ætheri turbidus aër ut vitellum, aëri terra ut pinguedinis gutta includitur." (*Imago Mundi*, cap. 1; cf. *Ot. Imp.* i. 1, where the same comparison is used.)

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real shape of the world. Modifications of the circular—oval or ovoid—were also used—the former in the case of the "Imago Mundi" map at C. C. C., Cambridge, and some of the "Polychronicon" maps, which we shall hereafter specify—the ovoid, in the form of a *vesica piscis*, in three of the "Polychronicon" maps. Santarem (iii. pp. 82, 83) thinks that these forms were selected to represent certain theories of the ancient Greek philosophers. We see no ground for this. The variation from the circular to the oval may have been a mere matter of convenience, and the modification of the oval into the ovoid may have arisen from the symbolism attached to the *vesica piscis* in Christian art. At all events, if any deeper reasons existed for the selection of these forms, we should be inclined to refer them, not to the views of Thales and Posidonius, but to the authority of Priscian's *Periegesis*—a work of great popularity in the middle ages—according to which the world would resemble two cones united at their bases.* Yet so little attention was paid to this view, that the Anglo-Saxon map, which is prefixed to a copy of the *Periegesis*, assumes a quadrangular shape. The circular form, on the other hand, commended itself to cartographers as harmonising best with the centrality of Jerusalem, and perhaps also with the etymological meaning of "orbis," as noticed by Isidore.† We have to notice yet another form, theoretically more correct than any of the above, which is noticed in the curious inscription on the "Matthew Paris" maps. We are there told that the world in its truest form resembles an extended military cloak (*chlamys extensa*). The *chlamys* consisted of a central square with goars or wings added to it, which gave it, when extended, a considerably greater width at the bottom than at the top, rendering it (as the inscription proceeds to say) almost triangular (*triangularis fere*), the difference between it and a perfect triangle consisting (as we suppose) in the absence of the apex, the triangle being (as it were) truncated. The comparison with the "*chlamys extensa*" is no doubt borrowed from Macrobius,‡ who in turn

* "Si placet Europes quoque me tibi dicere formam,
Haud taceam similis Libyæ est . . . . .
Ast ambas unam si terras esse putemus
Assimulent conum laterum compagibus æquis" (259-265).
"Ast Asiæ fines ambarum linea monstrat
Et formam, contra positarum in imagine coni" (614, 615).

† "Orbis a rotunditate circuli dictus quia sicut rota est" (*Orig.* xiv. 2, § 1).

‡ "Denique veteres omnem habitabilem nostram extentæ chlamydi simile esse dixerunt" (*De Somn. Scip.* ii. 9), where Macrobius is commenting on Cicero's description "angusta verticibus, lateribus latior" (*De Republica*, vi. 20).

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borrowed it from Strabo (ii. p. 113). The form intended closely resembles that of the maps which illustrate the views of Strabo and Ptolemy. We are told in the inscription that this form was exhibited in a map which was deposited in the Court of Exchequer at Westminster, and which was copied by Matthew Paris ("in ordine Matthæi de Parisio"). Unfortunately neither of these maps survives.

§ 7. The ocean is depicted in mediæval maps as a narrow band encircling the earth, like the ocean "river" of Homeric geography. It was thus that the cartographers gave effect to the representations of Isidore and other writers.* Gervase of Tilbury states that this circular arrangement was held to be indicated in the language of Gen. i. 9 :—"Let the waters under the heaven be gathered together unto one place, and let the dry land appear ;† and the treatise called *Imago Mundi* quotes to the same effect Ps. civ. 6 :—"Who coveredst it with the deep as with a garment,"—the ocean being as it were only the rim of the subjacent world of waters. We need not assume that mediæval writers adopted the Homeric theory as to the narrowness of the ocean, though the maps appear to express it. The river-like aspect which it assumes in their maps simply arises from the absence of all motive for extending its width. The general opinion doubtless was that the habitable world was, as Cicero ‡ expresses it, a "small island" surrounded by a vast expanse of ocean (see Augustine, § *Ep. Cl.* iii. 199, *ordo nova*). In the middle ages the favourite legend of St. Brandan must have contributed to enhance the estimate of its size. From the ocean four inland seas are described as penetrating deeply into the interior of the world—viz. the Mediterranean, the Red Sea, the Persian Gulf, and the Caspian Sea, which last (as we have already noticed) was held to be an ocean gulf. These four gulfs are con-

* "Undique enim Oceanus circumfluens ejus in circulo ambit fines" (Isidore, *Orig.* xiv. 2, § 1). "Quod in circuli modo [Oceanus] ambiat orbem" (Rabanus Maurus *De Univ.* xi. 3). "Molem terræ ambit Oceanus in modum circuli" (Higden, *Polychron.* i. 9). "Hæc in circuitu Oceano, ut limbo cingitur, ut scribitur, Abyssus sicut vestimentum amictus ejus" (*Imago Mundi*, i. 6).

† "Sunt qui dicunt terram ut centrum in medio circumferentiæ omni parte æqualiter ab extremitatibus distantem mari circumcingi atque concludi, secundum illud tertiæ diei, congregavit aquas sub firmamento in unum et apparuit arida ; subsidit enim terra ut centrum" (*Ot. Imp.* i. 13).

‡ "Omnis enim terra quæ colitur a nobis, parva quædam insula est," etc. (*Rep.* vi. 20).

§ "Sicut in universo orbe terrarum, quæ tanquam omnium quodammodo maxima est insula, quia et ipsam cingit oceanus."

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spicuous objects in mediæval maps from the time of Cosmas downwards. The Baltic and the Bay of Biscay are also introduced into the Hereford map, but as objects of minor importance.

§ 8. The orientation of mediæval maps is peculiar. While modern map-drawers place the north at the head of the map, our predecessors in the middle ages, with few exceptions,* placed the east in that position. Biblical considerations decided them in favour of this arrangement. The primeval abode of man was in the east: the Terrestrial Paradise still remained there—an object of the deepest interest to the religious sentiment of the middle ages. What more natural than that the place of honour should be assigned to it in the map, particularly as that accorded with the historical method which forms so prominent a feature in mediæval cartography? The map of the world was intended to picture forth the fortunes of the human race, and Paradise, as forming the starting-point in the stream of time, occupied the head of the map. The cartographer was probably further influenced by the prominence assigned to the east as one of the "gates of the sun,"† as compared with the north, which could not be defined with the same accuracy.

§ 9. The Terrestrial Paradise, to which we have referred in the preceding paragraph, forms a constant feature in mediæval maps, the most notable exception being the Anglo-Saxon map in the British Museum, in which it is not entered. Not the slightest doubt was entertained as to its being an existing contemporaneous fact. Higden devotes a long chapter in his *Polychronicon* (i. 10) to the discussion of various questions connected with the subject under the three heads of—*An sit; Ubi sit;* and *Qualis sit.* Mandeville (cap. xxx.) informs us that he had not visited it himself on account of his unworthiness, but he describes it at length on the information of trustworthy persons. Gervase of Tilbury, in his *Otia Imperialia*, i. 10, also gives a description of it.‡ These views were based on opinions entertained by the

* Santarem (ii. p. 65 of preface) notes three exceptions down to the close of the 14th century: in two of these the west is placed at the head, and in the third the south. To these we may add the map of Brunetto Latini, in which the south is placed at the top. At a later period we have the large map of Fra Mauro similarly arranged. The interesting map of Pierre d'Ailly in 1410, on the other hand, places the north at the top (Lelewel, *Atlas*, pl. 22).

† Isid. *Orig.* xiii. 1, § 7; Æthicus, cap. 18.

‡ Est ergo locus amœnissimus longo terræ marisque tractu a nostra habitabili regione segregatus; sic excelsus ut usque ad lunarem globum attingat unde et aquæ diluvii ad locum hunc non pervenerunt.

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Fathers (Augustine, Basil, and Ambrose) as to the continued existence of Paradise; but the authority on which mediæval cartographers chiefly leant was Isidore, whose statement* as to the fiery wall is portrayed in the Hereford map. Authorities were not wholly agreed as to the position of Paradise, but the prevailing opinion was in favour of the extreme east. In a small sketch-map of Brunetto Latini it is placed in the north; and according to another theory it lay beyond the torrid zone, and was thus inaccessible to man (*Ot. Imp.* i. 10). The four rivers of Paradise were identified with the Euphrates, Tigris, Nile, and Ganges of true geography; and the difficulty as to the widely remote sources of these rivers was solved by assuming that the rivers on leaving Paradise were submerged and reappeared at those points. Cosmas, who placed Paradise beyond the Ocean, adopted the theory that the rivers retained independent courses under the sea. The belief in the Terrestrial Paradise and its rivers held its ground until dissipated by the progress of discovery. Columbus himself was not free from the delusion, and when he encountered the flood of the river Orinoco in the Gulf of Paria, he thought that it could be none other than the fount of Paradise (Irving's *Life of Columbus*, book x. cap. 4). For further particulars on this subject we refer our readers to a note in the appendix to the work just quoted, and also to Baring Gould's *Curious Myths*, pp. 250-266.

§ 10. The general arrangement of a mediæval map, as described in the foregoing paragraphs, was evidently inconsistent with geographical truth, inasmuch as it furnished the cartographer with no means of ascertaining the true position of places on the map, or of correctly delineating the directions of natural objects, such as seas, mountains, and rivers. He was bound by conventional rules to a certain mode of dealing with the space at his command, these rules being quite independent of any foundation in geographical facts. We do not of course mean to imply that there is any impropriety in drawing a circular map of a hemisphere with Jerusalem for its centre, or, as it would be technically expressed, "on the plane of the horizon" of Jerusalem. The specific fault in the mediæval map was that it made Jerusalem the centre of the *habitable world*—that it consequently fixed the form and the limits of that world—and that it forced lands and seas into

* "Septus est undique romphæa flamma, id est, muro igneo accinctus, ita ut ejus cum cœlo pene jungatur incendium" (*Orig.* xiv. 3, § 3). And so Gervase of Tilbury, "Inadibilis hominibus quia igneo muro usque ad cœlum cinctus" (*Ot. Imp.* ii. 3).

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spaces that were not adapted to their true form or size. The use of parallels and meridians was absolutely incompatible with such a system of map-drawing. Hence the "chaos of error and confusion" which characterises mediæval maps. Hence the distortion of outlines, and the gross displacement of towns and countries. The radical defect in the method vitiated the whole treatment of the subject, and compelled map-makers to rely on precedent rather than on the *data* supplied by reliable authorities. Possibly, indeed, they did not aim at geographical so much as at historical representation. A map was an "estoire" (to borrow the expression used by the author of the Hereford map) *i.e.*, an illustrated* record, and its office was more to delineate objects of popular interest than objects of scientific value. The taste of the age ran in favour of the marvellous,† and the *mappa mundi* was to a considerable extent addressed to the illustration of this department of literature. Let any one compare the Hereford map with the Romance of King Alexander, and he cannot fail to see the close resemblance in the spirit, and even in the special features, of the two documents. In short, a mediæval *mappa mundi*, to be duly appreciated, must to a great extent be regarded as an *illustrated romance*. This predilection for the marvellous is exhibited in the natural history of a mediæval map. Our readers will hereafter observe how large a portion of the Hereford map is occupied with descriptions of human monstrosities, mythical animals, birds and beasts of strange aspect, famous lakes and wells, and plants of noteworthy properties. If it be asked what gave rise to these various fancies, we must attribute a certain proportion of them to spurious etymology. The tales were evolved out of the names and their supposed meanings. Thus the legend of the men with four eyes arose, as Pliny himself perceived, out of the name Nisytos (*H. N.* vi. 194). Thus, again, our Isle of Thanet rose to a world-wide celebrity through the derivation of the name from the Greek word *thanatos*, "death:" whence was evolved the story that its soil was fatal to serpents (Isidore, *Orig.* xiv. 6, § 3; Solinus 22, § 8). Nor was the

* The modern French applies the expression "historier" in the same sense, "enjoliver de divers petits ornements."—Littré's *Dict.*

† Mr. Cooley aptly illustrates this point by quoting the regulations made by William of Wickham for the students of New Coll., Oxford:—"When in the winter, on the occasion of any holiday, a fire is lighted for the fellows in the great hall, the fellows and scholars may, after their dinner or their supper, amuse themselves in a suitable manner with singing or reciting poetry, or with the chronicles of different kingdoms and the *wonders of the world.*"—*Maritime and Inland Discovery*, Bk. iii. cap. 2.

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effect of spurious etymology confined to such matters as this: the idea that the island Canaria was occupied by huge dogs originated in etymological error; and we may draw attention to a peculiar feature in the Hereford map connected with Cardia, a town on the Thracian Chersonese, which is represented as occupying a heart-shaped peninsula, the name being derived from the Greek *kardia* "heart" (Solin. 10, § 20).

§ 11. Passing on to the materials with which mediæval maps were usually filled, we may classify the entries under the following heads:—(1) Biblical; (2) Classical; (3) Legendary; (4) Contemporaneous.

1. *Biblical.*—In addition to the representation of Paradise and its four rivers, already noticed, the leading events of Old Testament history were duly commemorated:—the Ark resting on the mountains of Ararat; the Tower of Babel; the destruction of Sodom and Gomorrah; the sojourn in Egypt, of which the Pyramids were regarded as a memorial, their ordinary designation being "Joseph's Barns;" the passage of the Red Sea; the wanderings in the Desert; and the partition of the Promised Land among the twelve tribes. The above subjects supplied matter for pictorial representation. Due prominence was also given to places associated with the events of the New Testament—Bethlehem, Nazareth, Samaria, and, above all, Jerusalem. The countries in which the Apostles preached are also occasionally noticed. We have yet to notice a Biblical subject which took its place in the legendary lore of the middle ages as an existing fact of most serious import: we allude to the belief that the Gog and Magog of prophecy were still existing, and only restrained from overwhelming other nations by an immense barrier thrown up by Alexander the Great, who thrust them back to the shores of the Northern Ocean, and there by divine interposition closed them up in a peninsula, whence in the latter days they should burst forth to carry desolation and rapine throughout the fairest regions of Christendom. The anticipation of this dread event overshadowed Western Europe in the 13th century to such a degree, that even so enlightened a man as Roger Bacon recommends the study of geography with a view to ascertain the time when, and the quarter whence, the outbreak should come (*Op. Maj.* p. 142). The words of Ezekiel xxxix. 2, coupled with Rev. xx. 8, supplied the Scriptural basis for this theory. Æthicus (Hieronymus) was the leading authority among the Latins for the details connected with the interposition of Alexander the Great (caps. 32, 39). The same ideas were, however, widely spread among the Orientals, as we may gather

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both from the notices in the Koran (xviii. 93; xxi. 96), and from the letter reputed to have been sent by Prester John to the Emperor Manuel Commenus (1143-1180), in which the incarcerated nations are enumerated by name (Baring-Gould *Curious Myths*, p. 40). The vividness of the belief is illustrated by the fact that an eastern Khalif, living in the early part of the 9th century, sent out an expedition to discover the ramparts of Gog and Magog; the result of which is recorded by the Arabian geographer Edrisi (D'Anville *Hist. Acad. Inscript.* xxvi. 210-220, Wharton, *Hist. Engl. Poetry;* Dissert. 1, p. 14, note *e*). From these circumstances, Gog and Magog, with the enclosing rampart, became a stock subject among mediæval cartographers.

2. *Classical.*—To this head we may refer the bulk of the names which occur in mediæval maps. The classical geography is not that of Strabo or Ptolemy, but of Orosius, and the epitomists of Pliny, such as Solinus and Capella. The political divisions of Asia, Africa, and Southern Europe, are almost exclusively those of ancient times. The same may be said of the towns. Classical nomenclature extends even into Gaul and the British Isles, side by side with more modern designations. The names of mountain-ranges and rivers are naturally given in their classical garb, as Latin was still the language of literature. The spots of special fame in classical literature live again in mediæval maps. Troy and Carthage vie in importance with Rome and Jerusalem. The Labyrinth of Crete, the Colossus of Rhodes, the Pillars of Hercules, the Oracles of Delphi and Ammon, Calypso—these are among the objects on which the attention fastened, apparently as though they were still existing. With this predilection for classical subjects, it is difficult to comprehend the astounding ignorance and carelessness of mediæval cartographers. The delineation of Greece and the arrangement of its localities in the Hereford map are beyond all conception. Delphi is confounded with Delos; Thermopylæ is an inland range; and Corinth stands wholly away from any symptom of its isthmus! So again in other quarters—Patmos is transported into the Black Sea; Gades is represented as a large island in the middle of the Straits of Gibraltar; Calpe and Abyla change places, the former being transported to Africa; the Syrtes are apparently placed inland; the Pactolus flows into the Euxine, and so forth. In one important particular the mediæval cartographer may be absolved from blame in respect to his erroneous representation. In most maps the Western Nile forms a conspicuous object. The idea to which these give expression is, that the mysterious river rose in Western Africa, near

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the ocean, and in a course broken by more than one subsidence, traversed the whole breadth of the continent, finally emerging as the Nile of Egypt. This is the view entertained by Orosius, i. 2, and Solinus, 32, § 2, both of whom in this matter follow Pliny, v. 51-53, in his report of Juba's explorations in Central Africa. It was not the first time that such an opinion had been entertained. Herodotus had heard of a great river in this quarter, which he surmised to be the upper course of the Nile (ii. 33). The Latin geographers were probably not aware that Ptolemy, and after him the Arabs, entertained more correct views as to the sources of the Nile. Marino Sanuto (1320) is the only one (as far as we know) of the Latin cartographers, who distinguishes the Nile from the river of Central Africa.

3. *Legendary.*—The legendary or mythical geography of the middle ages was partly derived from classical sources, and was partly of contemporaneous origin. To the former head we may refer the monstrosities in human form which were supposed to tenant the remote regions of the earth, particularly the interior of Africa, such as the men with four eyes, the men with no proper mouths, the *sciapodes* who used their single foot as an umbrella, etc., etc. The belief in the existence of such creatures was justified by St. Augustine (*De Civ. Dei*, xvi. 8), and was hence generally accepted in the Christian church. The geographical treatises of the middle ages, such as the *Imago Mundi*, give descriptions of these deformities, borrowed from Solinus and Pliny, and the Alexandrian Romance contributed largely to popularise the belief by associating them with the achievements of Alexander the Great. To this latter source we may attribute various other particulars of a later date connected with the life of Alexander, such as the legend of the Trees of the Sun and Moon, introduced into the "Psalter" map and the *Rudimentum Novitiorum* map of the 14th century (Santarem, iii. 239); and the parallel legend of the Dry Tree, introduced into the Hereford map, and into that of Bianco, 1436 (Santarem, iii. 380). Passing on to the myths of purely mediæval origin, we may notice that in more than one instance they were productive of good, inasmuch as they furnished incitements to geographical discovery. This was particularly the case with the beautiful legend of St. Brandan, which we shall have occasion to notice in connection with the Fortunatæ Insulæ in the Hereford map. Suffice it here to say that St. Brandan was an Irish Monk of the 6th century, who undertook a voyage in search of the terrestrial Paradise, and after many adven-

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tures found an island that corresponded in beauty and fertility with the pictures which the imagination drew of Paradise. The tale of his voyage became very popular in the 12th and following centuries, and no doubt was entertained as to the existence of such an island, appearing occasionally as a bright phantom in the distant horizon, but ever eluding the search of the mariner. Several expeditions were sent out by the Portuguese for the express purpose of discovering its position, and even so late as 1755 the name of the island is entered on a chart to the westward of Ferro. Whether the fancied glimpses of the island were the effect of pure imagination, or whether they arose from the natural phenomenon called the *Fata Morgana*, it is impossible to decide. It may be surmised, however, that spurious etymology may have been at the bottom of the delusion; one of the Fortunate Islands was known by the name Aprositus, and this, interpreted as a Greek word, would mean the "unapproachable." * (For further particulars we refer our readers to Irving's *Columbus*, Append. No. xxv.) Just as the legend of St. Brandan led to maritime exploration in the Western Ocean, so did the mystery that gathered round Prester John rouse an interest in respect to Central Asia. The first rumour of Prester John dates from the middle of the 12th century, when he was mentioned by the Bishop of Gabala. It is now tolerably well ascertained that the potentate referred to was the founder of the Kara Khitai empire, whose official title of *Gurkhan* may have been so pronounced as to be mistaken for the Greek form of the name John. The Prester John of the later half of the 12th century, of whom Rubruquis and Marco Polo speak, was another Kerait chief, whose proper name was *Ung Khan* (Yule's *Marco Polo*, i. 206, ff.). The cartographical notices of Prester John date from the early part of the 14th century. In the larger "Polychronicon" map, his empire is placed in lower Scythia, within the limits of Europe, but in the map of Marino Sanuto, in further India, which accords better with the historical notices. By a strange freak its *locale* was subsequently transferred from Central Asia to Abyssinia, where it is duly placed in the Borgia map (circ. 1400), in Bianco's (1436), and in Leardo's (1448); the map in the Pitti Palace at Florence (1417) being the only one of this period which retains him

* To this part of the legend reference is made in the following passage from the *Otia Imperialia*, ii. 11 :—"Cunctis gratissima sed paucis nota, quæ aliquando casu inventa, postea diu quæsita, non est reperta, ideoque dicitur *perdita*. Ad hanc trádunt Brandinum, virum sanctum, Oceani exploratorem, tandem devenisse."

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in his old quarters (Santarem, iii. 10, 195, 295, 333, 390, 436). We have finally to notice the legend of the Seven Sleepers, which appears in the Hereford map, and the legend of St. Patrick's Purgatory, which appears in the larger "Polychronicon" map; neither of these, however, exercised much influence on geographical study.

4. *Contemporaneous.*—From what has been already said, it may be inferred that the amount of contemporaneous geography in mediæval maps comes within a small compass. In this respect, cartography did not keep pace with the age. The various historical annals, and even the geographical treatises, contrast favourably with maps in regard to accuracy and range of knowledge. Taking the Hereford map as a sample, we find in the whole of Asia only a solitary indication of advancement, in the use of the modern form *Samarcand* for the ancient Maracanda. In Africa not a single new name occurs. In the Mediterranean, the modern *Palermo*, instead of the ancient Panormus, is the only noticeable feature. In Europe there is naturally some advance. We meet with names unknown in ancient geography—the Russians, Hungarians, Danes, Norway, the territorial subdivisions of France and Germany, the names of German towns on the Weser and the Elbe, and of places of ecclesiastical or political note, such as *Compostella*, in Spain, *Mont St. Michel*, in France, *Martinsberg* (Sabarria), in Hungary, *Gran*, in the same country, *Augsburg*, *Prague*, and others; together with a fair sprinkling of names in the British Isles. But the omissions are striking. There is nothing to indicate any acquaintance with the commercial routes of the Venetians and Genoese; nor yet with those of the Hanse towns, which had nevertheless attained to great power in the middle of the 13th century; nor, again, do we meet names specifically attributable to the Crusaders. It is almost as difficult to account for the insertion of some names as it is for the omission of others; and the general impression conveyed to our minds is one of inaccuracy, carelessness, and ignorance. We have said that maps did did not keep pace with treatises, and we might support this by a comparison of the Hereford map with the somewhat earlier work of Roger Bacon, in whose *Opus Majus* we find mention of Damietta, Cairo (Kayr), the Volga (Ethilia), Bagdad (Baldac), Turkey (Turkia), Esthonia, Livonia, Courland, Prussia, Tartars, Cathay, Prester John (pp. 151, 157, 168, 169, 170, 173), not to speak of many modern names of ancient places. The discoveries of Rubruquis, which were familiar to Bacon, are very imperfectly indicated in the maps of the

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14th century. The true character of the Caspian Sea is first given in Marino Sanuto's map (1320), and in the same map we have notices of Cathay (*China*), and of the great Khan under the quaint title of *Magnus Canis*. Similar entries also occur in the Chronicon map of the same date (Santarem iii. 151, 152). Bagdad first appears (we believe) in the Borgia map, and Cairo in Leardo's map (Santarem iii. 282, 388).

§ 12. A brief account of the sources whence mediæval cartographers drew their materials may not be unacceptable to our readers. We are able to discover these sources, partly from the statements of the cartographers themselves, and partly from the evidence furnished by the names and legends. A list of authorities which Higden professes to have used in the composition of his *Polychronicon* supplies some interesting information as to the literary appliances of the 14th century for historical and geographical studies. On the latter subject the authorities most in vogue were the following, which we have arranged in chronological order :—

PLINY, A.D. 23-79.—The *Historia Naturalis* of this author is the mine whence perhaps two-thirds of mediæval geography has been either directly or indirectly derived. The original was not consulted so much as the compilations of Solinus, Marcian Capella, and others. We need give no description of a work so well known to scholars, and which falls within the domain of classical rather than mediæval literature.

POMPONIUS MELA, a native of Spain, contemporaneous with Pliny, and the author of a treatise entitled *De Situ Orbis*, the earliest work in Latin literature devoted exclusively to geography. In this (i. 1.) we find the first notice of the opinion, which afterwards became so prevalent, as to an impassable zone intervening between our world and the "alter orbis" of the Antichthons in the temperate zone of the southern hemisphere.

ANTONINI ITINERARIUM. This work owes its designation to Antoninus Caracalla, in whose reign (A.D. 198-217) it was originally compiled, though it evidently underwent revisions down to the time of Diocletian (292-305). Its value as a topographical description of the Roman Empire is incalculable. The authorship has been attributed to Julius Honorius, and others, but on no evidence. It may rather be regarded as an official document, drawn up by various hands. In the middle ages copies of the Itinerary were bound up with the Cosmographia of Æthicus, under the title of "Æthicus cum Itinerariis

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suis." There is an excellent critical edition of this work by Parthey and Pinder (Berlin, 1848).

SOLINUS, the author of a work entitled *Collectanea Rerum Memorabilium.* Of his personal history nothing is known; but he probably lived about the middle of the third century after Christ. The title of his work sufficiently bespeaks its contents. It is a description of the most noteworthy places and objects in the world, compiled chiefly from Pliny, but in part also from Mela, and methodically arranged in geographical order. No work was more popular in the middle ages. Mommsen's edition (Berlin, 1864,) is serviceable for critical purposes.

OROSIUS, the author of a historical work entitled *Historiarum adversus Paganos libri VII.*, but more commonly known as the *Ormista*, which probably originated in the abbreviation, *Or. m. ist.*, for *Orosii mundi historia.* Orosius was a native of Spain, and flourished in the early part of the fifth century. He was personally acquainted with Augustine and Jerome, and he wrote his history in the interests of Christianity, to disprove the assertion that the miseries under which the world then suffered were peculiar to that age, and consequently the result (as the Pagans alleged) of the Christian religion. He devotes the second chapter of his first book to a geographical description of the world. The popularity of the work in the middle ages is attested by the fact that King Alfred translated it into Anglo-Saxon. The geographical chapter forms part of the *Cosmographia Æthici*, and was widely studied. The Cambridge "Imago Mundi" map, and the Hereford map, illustrate his views, the latter expressly stating as much.

MACROBIUS, "the grammarian," a writer of the early part of the fifth century, one of whose works, entitled *Commentarius ex Cicerone in Somnium Scipionis*, consists of a treatise on cosmology, which was largely studied in the middle ages, and which contributed much to establish the view that the torrid zone was impassable.

PRISCIAN, the famous grammarian, who flourished about the middle of the 5th century, the author of a Latin translation of the *Periegesis* of Dionysius, which was used as a geographical text-book for schoolboys in the middle ages. The date of Dionysius himself is uncertain, some placing him in the first century after Christ, others as late as the 4th century. The poem is written in hexameter verses, and contains a description of the world as then known. Both the original work and Priscian's translation will be found in Müller's *Geog. Græci Min.*, vol. ii.

MARCIANUS CAPELLA, a native of Carthage, who flourished pro-

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bably towards the close of the 5th century, the author of an encyclopædic work in nine books, of which the sixth, nominally devoted to geometry, contains an abstract of geography. The work was largely used in the middle ages.

ISIDORUS, surnamed Hispalensis (*i. e.* of Seville), to distinguish him from others of the same name, Bishop of Seville from 600 to his death in 636—a man of vast erudition for the age in which he lived. He left behind him a large number of works, the most important of which is an encyclopædic compilation entitled *Originum sive Etymologiarum libri XX.*, of which the fourteenth contains a description of the world, with sundry etymological notices.

ÆTHICI COSMOGRAPHIA.—Two wholly distinct works pass under this title, and the questions connected with their origin and contents have given rise to a large amount of erudite discussion, which has not resulted in unanimity. One of these works has been long familiar to the learned: it consists of two treatises, the first of which, entitled "*Expositio*," is identical with the *Excerpta Julii Honorii*, while the other, entitled *Alia totius orbis descriptio*, is identical with the geographical chapter in the work of Orosius, to which we have already referred. Julius Honorius, the orator, may be identified with Julius the orator, of whom Cassiodorus makes mention in *Div. Lect.* c. 25, as having written a geographical work answering to the description of the one before us. In this case he must have lived before the close of the 5th century after Christ. His manual describes the world according to its *quadripartita continentia*, the materials being arranged on the principle of a fourfold division, corresponding to the four oceans. It consists of a dry list of names of seas, mountains, rivers, towns, &c., the rivers alone being described at any length. The second treatise "*Alia descriptio*" adopts the mode of description according to its *tripartita continentia*, the three continents being made the basis of the arrangement. Whether Æthicus was the true name of the compiler of the *Cosmographia*, remains uncertain: nothing, at all events, is known of his history. We pass on to the other work, entitled "*Æthici Istrici Cosmographia*." This professes to be a record of the travels of a "philosopher" named Æthicus, a native of Istria, whose own work, written in the Greek language, is non-existent, but of which a *breviarium* or abstract was made in Latin by one Hieronymus, who is entitled a "presbyter." One of the questions that has arisen concerns this abbreviator—whether he is to be identified with St. Jerome? If so, the treatise must at all events have been in existence at the end of

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the 4th century of our era. It has indeed been argued, from internal evidence, that the travels took place towards the end of the 3rd century. The identification of Hieronymus with St. Jerome is, however, open to much doubt; and there are those who regard the whole treatise as a mediæval compilation dating from the 8th century, to which period existing manuscripts carry us back. To give even a *résumé* of the arguments *pro* and *con* would carry us far beyond our limits. We must refer those interested in the question to the elaborate disquisitions of Pertz (*De Cosm. Ethici.*, Berlin, 1853), Wuttke (*Die Kosm. des Istrici Aithicos*, Leipzig, 1854), and D'Avezac (*Mém. Acad. des Inscr.*, Paris, 1852), or to the more concise *Epilogue* on the subject in Lelewel's *Géographie*, vol. iv. The treatise was much studied in the middle ages, and is several times quoted by Roger Bacon in his *Opus Majus*. The author of the Hereford map quotes Æthicus by name in regard to the isle Sirtinice, and also borrows largely from him in his description of the peoples of northern Asia.

In addition to the above we add, for the sake of completeness, notices of two geographical writers whose works do not appear to have been much known to mediæval writers,—viz., Cosmas, and the anonymous Ravenna geographer.

Cosmas, surnamed "Indico-pleustes," from his fame as a navigator of the seas connected with the Indian Ocean, was an Egyptian monk of the early part of the 6th century. He composed a work entitled *Topographia Christiana*, the object of which was to overthrow the received opinion as to the spherical form of the earth, and to prove that it was really a flat plain of rectangular shape, with a length from E. to W. twice as great as its breadth from N. to S., and surrounded by the ocean, beyond which lay the Terrestrial Paradise and the lands which the antediluvian population had occupied. His work contains some geographical information, amid a large amount of useless matter. The treatise has been published by Montfaucon in his *Collect. Nova Patrum*, vol. ii.

Geographus Ravennas. The writer described as the Ravenna Geographer (his work being anonymous), was a so-called "philosopher" of the 7th century, residing at Ravenna. His manual contains lists of names, with occasional notes interspersed, and with a general preface, describing the circuit of the world according to the position of the sun at each hour of the day and night. It is confusedly drawn up, and abounds with errors both of geography and orthography. His cosmographical views appear in part to have resembled those of Cosmas,

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for he thought the ocean was bounded on its outer rim by lofty mountains. He differed however from Cosmas in regard to the position of the Terrestrial Paradise, which he believed to be in the extreme east, beyond India, from which it was separated by a vast desert. There is a modern edition of this work by Parthey and Pinder (Berlin, 1860).

§ 13. The geographical treatises of the middle ages are little else than *réchauffés* of the works enumerated in the foregoing section. Geography was treated as a branch of cosmology, and it is rarely that we meet with any work devoted expressly to descriptive geography. The following authors and works may be cited in connection with the history of geography in our own country:—

Beda (672-735), whose cosmological views are expressed in the treatises, *De mundi cœlestis terræque constitutione*, and *De elementis Philosophiæ*.

Dicuil, an Irish monk, in the early part of the 9th century, author of a manual entitled *De Mensura Orbis Terræ*, chiefly compiled from Pliny, but containing some contemporaneous information as to Syria, Egypt, and Iceland.

Imago Mundi, a treatise composed in the 12th century, and generally attributed to Honorius of Autun, but also to Anselm of Canterbury, with whose works it is printed (Cologne, 1573), and again to Henry of Huntingdon. In the copy belonging to C. C. C., Cambridge, the authorship is claimed by one Henry, a canon of Maintz. No work was more popular in the middle ages. A rythmical version of it in French, by Gautier of Metz (1245), was largely used. The geographical information is comprised in caps. 8-20 of Book i.

The Alexandrian Romance, a poem which enjoyed great popularity throughout Europe in the 13th and 14th centuries, based upon the work of the pseudo-Callisthenes, which made its appearance towards the close of the 4th century. The romance appears to have assumed its present form in Persia, whence it was introduced into Europe by means of a translation made by a Greek of Constantinople in 1070. A Latin version is noticed by Giraldus Cambrensis. About 1200 a French version appeared, of which there is a splendid copy in the Bodleian Library, Oxford. The English version was made from the French. It is given in Weber's *Metrical Romances*, vol. i.

Roger Bacon (1214-1292), a man far in advance of his age in geography as in other matters. In his *Opus Majus*, he classes

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geography under mathematics, and gives a tolerably full description of the world, extending from p. 134 to p. 177 of Jebb's edition (Venice, 1750).

GERVASE of Tilbury, a monk of the 13th century, author of the *Otia Imperialia*, a work addressed to Otho IV., Emperor of Germany, with whom Gervase stood in such high favour that he was appointed Marshal of the kingdom of Arles (*Biog. Brit. Liter.*, ii. 285). His work consists of three parts (*Decisiones*), of which the second contains a geographical sketch in caps. 2-12, and 21-23. This work will be found in Leibnitzii *Script. Rer. Bruns.* i. 881-1004 (Hanover, 1710).

RALPH HIGDEN (died 1363), a monk of Chester, author of the *Polychronicon*, the first book of which (caps. 5-34) contains a tolerably full description of the world.

We may further mention the following writers as illustrating in various ways the subjects of mediæval geography :—

PAULUS DIACONUS, the latter part of the 8th century, who gives a description of Italy in his work *De Gestis Langobardorum*, which may be found in Muratori's *Ital. Rer. Script.* vol. i.

RABANUS MAURUS, 9th century, the author of an encyclopædic work, *De Universo*, composed at Maintz, in 22 books, of which the eleventh and two following bear upon geography.

ADAM OF BREMEN, 11th century, whose treatise *De Situ Daniæ* is our chief authority for the geography of northern Europe. It may be found in Lindenborg's *Script. Rer. Germ. Septentr.* (Frankfurt, 1630).

MARINO SANUTO, 14th century, the author of the *Secreta Fidelium Crucis*, to which is appended a brief geographical manual, illustrative of his map. It may be found in Bongarsius's *Gesta Dei per Francos* (Hanover, 1611).

The illustrated Natural History of mediæval maps—a department in which the Hereford map is particularly rich—was probably derived from the BESTIARIA and HERBARIA of that period. Several of these works survive in our public libraries, and are interesting for their spirited and frequently very exact delineations of animals and plants. The descriptions are founded (as the references of the authors show) on the treatise of an unknown writer of great antiquity, cited under the name of Physiologus, to whom reference is made by Chaucer (*Cant. Tales*, 15,277). Whether this is a generic term for "natural-

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ist," or whether it indicates any particular person, is uncertain. Some authorities are disposed to identify "Physiologus" with Chrysostom, others with Origen. Specimens of Bestiaries are published in the splendid work of MM. Cahier and Martin, *Mélanges d'Archéologie*, vol. ii. Bestiaries were occasionally composed in modern languages; a French poem on this subject, by Philippe de Thoun, may be found in Wright's *Mediæval Popular Science*, and an English Bestiary in the Early Text Society's series, 1872, edited by Mr. Morris.

§ 14. Our concluding section will be devoted to an enumeration of the mediæval *Mappæ Mundi* existing in this country, together with rough notes on their character and contents, designed partly to illustrate the bearing of these maps on the composition of the Hereford map, and partly to assist persons in the inspection of the maps themselves. It will be seen that England is comparatively rich in art-treasures of this nature; she possesses certainly some of the most interesting maps yet known, such as the Hereford map, the Anglo-Saxon map, the Cambridge "Imago Mundi" map, the beautiful miniature "Psalter" map, and the larger "Polychronicon" map. We place them as nearly as possible in their chronological order.

1. Anglo-Saxon map of the 10th century, prefixed to a copy of Priscian's *Periegesis*, in the Library of the British Museum. (Cotton MS. Tib. B. v.)

This highly interesting map is 8½ inches long and 7 inches broad, and of rectangular shape. Jerusalem stands considerably away from the centre of the map towards the south, in consequence of the Mediterranean Sea expanding in that direction. In the E. Taprobane (Ceylon) occupies the place usually assigned to the terrestrial Paradise, at the head of the map; at the opposite point, in the W., stand Gades and the Pillars of Hercules. The ocean is more varied in its outline than is usual in mediæval maps; it is for the most part coloured grey, but the Eastern (Indian) Ocean with the Persian Gulf and the Red Sea are painted red, in conformity with the ancient name, *Erythræum* Mare. The Nile is drawn in three sections, the highest named *Dora*, terminating in a submergence "hic arenis mergitur," the middle and longer section rising in a lake and having a similar termination, and the lower section representing the Nile of Egypt. Names are not always affixed to the objects delineated. This is particularly the case with the mountain ranges and rivers of Europe, with regard to which it may be said that the few names that do occur are (with the exception of *Tanais fluv.* and the *Montes Riphei*) a source of perplexity, the others being *Yparur*, probably intended for the Hypanis (Boug), *Danubius fluvius*, which is assigned not to the Danube, but to a river more in the position of the Hebrus, and *Barciminacius* assigned to a river in Spain. The pictorial illustrations consist of a spirited picture of a lion in the N.E. of Asia, with the legend *Hic abundant leones; Mons Aureus*, the

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"golden mountain," where the pigmies fought with the cranes for the precious metal; the Ark (*Arca Noe*) resting on the mountains of Armenia; the Pillars of Hercules, and the following towns: In Asia—*Babylon*, *Cesarea Philippi*, *Vocusa civitas* near the Black Sea, *Tharso Cilicie* (Tarsus), *Hierusalem*, a town near the Nile with a name which reads like *Certic*, and *Alexandria* in Egypt, which was included in Asia. In Africa—*Cartago Magna*, and another town unnamed. In Europe—*Roma*, *Salerna*, *Luna*, *Taca* (? Luca), *Padua* (the name is also read Pavia), *Ravenna*, *Constantinopolis*. In Britain—*Lundona* and *Wintona*; and in Ireland a town with an undecipherable name, probably intended for Armagh.

The majority of the names entered can be readily recognised as belonging either to Biblical or classical geography. The following points are worthy of notice as characteristic of mediæval geography:—"*Gog et Magog*," to the west of the Caspian Sea, which is represented as a gulf of the Northern Ocean; *Turchi*, adjacent to Gog and Magog; *Gryphorum gens*; *Bulgari*, between the Danube and the Northern Ocean; "*Dacia ubi et Gothia*" for Denmark, the name Daci being commonly used for Dani; (?) *Sclavi* (the name is read Selacii); together with some names in Northern Europe which are peculiar to this map, viz.:—(?) *Slesne* (perhaps intended for Saxony), *Nerocorren* (in the position of Norway), and *Sud bryttas* ("South Britons") for Brittany. Iceland is also introduced under the name *Island*. Hungary is described as *Hunnorum gens*. We may further notice the volcano in Africa, near the top of the map, "*Hic dicitur esse mons semper ardens;*" the *Cinocephales*, "dog-headed" men, in the S.W. of Africa (in the Hereford map they are placed in Northern Europe); and *Mons Hesperus*, near the ocean.

Many of the inscriptions are difficult to decipher. For the assistance of those who have the opportunity of referring to the original map, or to the copies of it in the atlases of Jomard, Santarem, and Lelewel, or again to the description of it by Santarem (ii. 47–76), we make the following suggestions—The inscription on Taprobane should be read "*habet X civitates; bis in anno messes* (Santarem reads "mense") *et fruges*. The name near the Persian Gulf we suspect to be *Eudemon* (*i.e.* Arabia Felix), as in the Hereford map, and not "Cademoci." *Mons Fasga* probably means Pisgah. "*Vocusa civitas*," near the Black Sea, reminds us of "Decusa civitas" in the Imago Mundi and Hereford maps. For "Mocipia" we read *Isauria*. The entries near the head of the map *Mons Farthan*, *Bilon fluvius*, and *Nilluit* we cannot explain; the second applies to the Ganges, and may be intended for "Pison;" nor can we account for the entry "*Pentapolis*," with the adjacent "*Certic*," near the Nile, nor yet for the name "*Philefica*" (perhaps "Philistia") in the same quarter. The inscription in Africa, near Carthage, should be read by the light of Isidore, *Orig.* xiv. 5, § 8:—"Zeugis regio ipsa est et (vera) Africa . . . . sed ulteriora bestiis et serpentibus plena," though we cannot make out the whole of these words on the map: Santarem reads "Fruges regionis ipsas et Africanorum fores leo abripit bellum serpentibus plena." In the same part of the map we suggest Musita, as in the Hereford map, as the name of the river near Carthage, southward of the middle Nile; "*Hic oberrant Gangines Æthiopes*," as in Orosius, instead of "Hic aberrant Hesperides Æthiopes," as in Santarem; and in the same quarter "*Mons Climax*," for his "Mons Denax," in accordance with the statement of Oros. i. 2; and for "Calcarsum," which Santarem cannot identify, *Calearsus*, the lake mentioned by Orosius as on the border of Asia and Africa. We cannot decipher the inscription in the W. of Africa, near the ocean,

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but we suspect it refers to Atlas (not "Caules," as Santarem reads it), and that it alludes to the legend told by Solinus, 24, § 10 "Silet per diem," etc. A little higher up is an inscription taken from Orosius "Gentes Aulolum contingentes (or perhaps "pervagantes") usque ad Oceanum." In Europe the name *Napersiba*, near the Euxine, is puzzling; there is an undecipherable inscription on Iceland, and a name on Britain, "*March pergus*," which we cannot explain.

2. A map of the 12th century in a MS. (No. XVII.) dated 1110, in the Library of St. John's Coll., Oxford.

This is a circular map, with a diameter of about 6½ inches. It is of a very imperfect character, and exhibits wonderful mistakes; but it has its peculiar features, which entitle it to notice. It is constructed on the principle of the T in the O (see p. xv.); and the centrality of Jerusalem is conspicuously displayed by inscribing Hierusalem in large letters on the horizontal line of the T. But the cartographer did not apparently regard the upright line as indicating the division between Europe and Africa; for he has drawn the name Europe on both sides of the line, and has relegated Africa to the lower corner of the map. The terrestrial Paradise does not appear. The entries of names are scanty, and these mostly Biblical. The distribution of the human race among the sons of Noah is indicated in the following inscriptions, the number 72 being substituted for the 70 of the Mosaic table, as in the *Otia Imp.* of Gervase of Tilbury, ii. 1:—"*Quod* (*? quo* sc. Asia Major) *sunt septuaginta due gente orte.*" "*De Sem* XXVII." "*De Jafeth* XV." "*De Cham gentes* XXX." Armenia, with Noah's ark, is transposed to the south of Asia. Achaia (in the position of India), Cæsarea, Ephesus, and Athens, are noticed in connection with the labours of St. Andrew, St. Peter, St. John, and St. Paul respectively. "*Civitas refugii*" is an entry peculiar to this map. The only names that occur in Europe are *Terra Macedonie, Campania, Roma, Italia, Tuscia* (Tuscany), *Tibis* (Tiberis) *fl.*, *Mons Ethna, Sicilia*, and *Kartago Magna*, whether in mistake for Carthago Nova we cannot say. *Constantinopolis* is placed in Asia. *Britannia, Hibernia*, and *Thule*, appear in the far north.

3. A map of the 12th century, in the Library of Corpus Christi Coll., Cambridge, in a MS. (No. LXVI.) containing the *Imago Mundi*, and some historical tracts, by Henry, a Canon of Maintz.

This map has a special interest for us in consequence of the remarkable coincidences between it and the Hereford map. The authorship of the work is claimed in the prologue by Henry, a Canon of the Cathedral Church of Maintz, who dedicates it to the Emperor Henry V., 1106-1125, the husband of Matilda, daughter of Henry I. of England, and gives as the date of his work the year in which the marriage of the Emperor took place,—1110. We are unable to discover any clue as to who this Canon of Maintz may have been. There is no doubt, however, that the MS. was written by an English hand, probably one of the Durham ecclesiastics, and that it was owned by an English monastery, for at the head of the map we read "Liber Sancte Marie de Salleia"—the Latinised form of Sawley, in Craven, Yorkshire (Dugdale, *Monasticon*, v. 510). From the character of the handwriting the MS. would be assigned to the latter part of the 12th

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century,—say 1180. Whether the Canon of Maintz intended to claim the authorship of the treatise "Imago Mundi," or simply the general composition of the whole work (his words are "*hunc librum edit*"), is more than we are able to say. It has been already mentioned that the *Imago Mundi* is assigned most commonly to Honorius, but also to Anselm and Henry of Huntingdon.

The map is of oval form, 9 inches long by 7½ broad, the spandrels between the curves and the angles of the page being occupied by figures of angels. The execution of the map is very good—the outlines varied and firmly drawn, and the writing, though small, particularly neat and legible. The pictorial illustrations are not numerous. The ocean forms a surrounding belt, with a very varied outline in the north of Europe and Asia: and herein lies one of the most marked coincidences between this and the Hereford map, particularly as regards the position and the outline of the Baltic Sea, the Scandinavian peninsula, the country of the Cinocephales, the peninsula of the Hyperboreans, the Caspian Sea, the peninsula of Gog and Magog, and the further coast-line to Paradise; together with the islands adjacent to these coasts, viz. Taraconta, Rapharrica, the two islands Bizæ and Crisolida (which are drawn, but not named), Abalcia, and Tylos. So again, southward of Paradise, the position and outline of the Persian Gulf and Red Sea, with the island Ceylon between them. In short, the whole outline of the world, including the British Isles and the adjacent portions of Europe, is precisely the same in the two maps.

The Mediterranean Sea forms, as usual, the most conspicuous object in the map. The peninsular form of Italy is more developed in this than in the Hereford map; but there is the same widening of the sea at its eastern extremity, the same projecting horns to represent the angles of the Levant, the same elongation of the Black Sea and the Sea of Azov (Mare Cimmerium), and the same approximation of it to the Northern Ocean.

The Nile presents another object of comparison. The author of the Cambridge map adopts the theory of the Western Nile, which we have already noticed in the Anglo-Saxon map, and draws it in three sections,—a short one, springing from a lake (*Nilidis Lacus*) near the Atlantic; then a long stretch commencing with a large lake (*Lacus Maximus*), and running parallel to the Southern Ocean to a second point of submergence (*Hic mergitur*); and, lastly, the Nile of Egypt, springing from a fount, *Fialus fons Nili*, near the Red Sea, penetrating the *Montes Nibiæ*, and flowing in a S.W. direction to the Mediterranean. The exact correspondence of the Hereford map in these respects, extending in some cases to the inscriptions, *e.g.* "Fialus fons Nili," is very noteworthy. But there is one feature which is, as far as we know, strictly peculiar to these two maps, namely, the introduction of the lake and river of *Triton* as an affluent of the middle section of the Nile, flowing in a S.W. direction from the neighbourhood to which the *Aræ Philenorum* are transported. There is in this respect a community of error in the two maps, possibly due to the mistake in reference to the position of the Aræ Philenorum, which ought to have been placed on the Mediterranean Sea, and which were not so very far remote from a river of Triton flowing into that sea.

In the delineation of the mountain chain, the author of the Cambridge map has followed Orosius in drawing a long chain of mountains in the interior of Africa. These form a conspicuous feature in the Hereford map, and are there named Euzaree Montes. These are followed, more E., by the *Montes Ethiopiæ*.

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Mount Atlas (*Mons Athlas*) is represented by a height near the Atlantic, and further S. is *Mons Hesperus*, which formed the promontory Hesperium Cornu, or Hesperuceras, on the Atlantic coast. We may further advert to the following features :—The range in the E. of Asia, answering to the Osco and Caucasus of the Hereford map, the mountain-belt girding Bactria, the position of the Caspiæ Portæ, and the line of mountains in Syria, including Lebanon,—in all which the two maps are in accordance.

The rivers of Asia form another peculiar feature. Proceeding eastward from the Persian Gulf we meet with the *Indus*, the *Hydaspes*, the *Acesines*, and the *Hypanis*, the three last being in reality rivers of the *Punjab*, which ought to join the Indus, but which are represented as quite independent of it. Then, on the other side of Paradise, towards the N., comes the Ganges, flowing in a due easterly direction, and then, in order, the *Octogorra*, the *Acheron*, the *Oxus*, flowing into the Caspian, and two rivers, not named, on the western side of that sea. In these respects there is a close correspondence with the Hereford map, as also in the mode of depicting the Jordan as made up of two streams, named *Jor* and *Dan;* and again in the wonderful blunder of making the *Pactolus* run into the Euxine. The Euphrates and Tigris are duly entered, together with a river joining their upper courses, named the *Coba*, perhaps intended for the Chaboras or Chebar.

The boundary between Asia and Africa is fixed at a range W. of the Nile, where we read the inscription *Terminus Asie et Africe.* The range is named *Catabathmus*, which is thus transferred from the coast of Marmarica to the interior. The range is not named in the Hereford map, but it is represented, and with a similar inscription, referring to the boundary of the continents. The limit between Asia and Europe is not specified, and in this omission the Hereford map is in accordance.

We further draw attention to these additional coincidences : In Asia—*Enos*, a town just outside the gate of Paradise ; the *Aurei Montes*, already noticed in the Anglo-Saxon map ; *Cotonare Portus*, on the Indian Ocean ; *Mons Sephar*, also on the Indian Ocean, near the Persian Gulf ; the towns *Rages*, *Nisa*, *Camite* (? Lamitæ, as in Hereford map, "principes Persidis"); *Gog et Magog gens immunda; gens Hyperborea, sine morbo et discordia; Apterophon* (the Pterophoron of Solinus, xv. § 20), followed by an undecipherable inscription, in which the word "*Rifei*" may be detected, in reference to its position "sub Riphæis montibus," as in the Hereford map ; *hic habitant Griffe homines nequissimi ; Cynocephales*, adjacent to the Northern Ocean ; *Amazonia ; Caspie Porte ; Rinocorura*, on the border of Egypt ; *Mons Ardens*, in the E. angle of Africa, as in the Anglo-Saxon map ; *Montes Nibie*, in the course of the Nile, which is represented as passing through the *Porte Nibie ; Meroë* insula, depicted as a complete island between two arms of the Nile ; *Canopus*, depicted as an island, and *Mene*, placed opposite the mouth of the Nile, as described in *Imago Mundi ;* the *Trogodite*, near the Middle Nile ; the river *Lethon*, in Cyrenaica, introduced in consequence of the effects attributed to its waters of producing forgetfulness ; *Ippone Regius*, the see of St. Augustine ; and *Septem Montes* (as in A. S. map), to which an undue importance was attached by mediæval geographers. In Europe—*Gallacus* and *Danus*, tributaries of the Ebro, the former answering to the Gallego, the latter a peculiar name, unknown in ancient geography ; *Auxona fl.*, in the position of the

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Somme, or perhaps of the Schelde, but the name is that of the Aisne, a tributary of the Seine; *Mare Venetum*, the upper part of the Adriatic; *Cardia*, introduced on pseudo-etymological grounds, as exhibited in the Hereford map, its site being shaped like a *heart; Retia Major* and *Minor*, the classical divisions being R. Prima and Secunda; *Sabarria S. Martini* (*i.e.* "Sabarria, the birthplace of St. Martin"); *Dacia et Russia; Sarmathæ*, in the position of Bohemia, or perhaps Hungary; *Sinus Germanicus*, (Baltic Sea); *Saxonia* (Saxony); *Terminus Danorum et Saxonum*, in the same position as in the Hereford map; and *Noreya* (Norway).

Islands.—*Britannia* and *Hibernia*, drawn, but not named, the latter elongated towards Spain, in accordance with Orosius's description; the *Orcades*, also unnamed; (?) *Island* (Iceland); *Ganzmu*, near Norway, a very peculiar name, for which we cannot account; in the Hereford map it is placed in Norway itself as a mountain; *Terraconta*, *Rapharrica*, and *Abalcia*, three islands mentioned in Æthicus; *Tylos*, near Paradise; and *Tapbana* (= Taprobane or Ceylon), near the Persian Gulf. In the Mediterranean, *Canopus* and *Mene*, already noticed, and *Pathmos*, placed by itself at the head of the arm of the sea near Syria, as though to indicate the completeness of the banishment to which St. John was condemned.

The following objects are pictorially figured; and here, again, the coincidences with the Hereford map are striking:—In Africa, the basilisk, as a bird seated in the angle between the Triton and the Nile; Aræ Philenorum as three artificial altars in the interior of Africa, though they were really sandhills on the shore of the Mediterranean; the temple of Jupiter Ammon as a building of horse-shoe form; the Monasteries of St. Antonine in the Ethiopian desert, near the subsidence of the middle Nile; the Pyramids as a barn-like structure, in strict accordance with their mediæval designation, "Horrea Josephi;" and the pepper forest ("*Silva Piperis*"), near the Red Sea. In Asia, the rampart closing the peninsula, to which Gog and Magog were relegated, consisting of a wall and altars. In Europe, the church of Santiago in Spain, and connected with it a roughly drawn Pharos, evidently intended for the Perona (*El Padron*) of the Hereford map.

We have a few indications of contemporaneous geography in this map, such as *Roem*, as an abbreviated form of Rotomagum (Rouen), *Parisiis*, and *Pictavis*, in France; in Germany, *Saxonia*, *Saxones*, *Frisones*, and *Magontia* (Maintz), which, oddly enough, is transported from the Rhine to the Moselle; in Scandinavia, *Noreya*; and *Pisa* in Italy.

The map is described by Santarem in an appendix to vol. iii. pp. 463-498. Some of his readings admit of emendation, probably from the circumstance that he worked from a copy and not from the original. We suggest *Tuscia* for "Fosca;" *Bruttii*, for "Brucis;" *S. Martini*, for "Sojaram," the words to be attached to Sabarria, which by the way we identify with *Martinsberg*, rather than with *Stein-am-Anger*; *Mosella*, for "Bassel;" *Crisoroas*, for "Emsoruas;" *Cotonare*, for "Conconare;" *Sephar*, for "Schig;" *Nisa*, for "Usa;" *Camite*, for "Chayrce;" *Deserta*, for "Slyota;" *Tednus* (= Cydnus), for "Ternus;" *Antiochia*, for "Ania;" *Ardens*, for "Aroeni;" *hic mergitur*, for "hic nigritia;" *Perchenissa* (? = Proconnesus), for "Polsemilsei;" and *Ganzmu*, for "Ganimur."

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4. Map of the 12th century, in a MS. in the British Museum (*Add.* No. 11,695), containing a commentary on the Apocalypse.

This map was executed in Spain, and differs in many material points from the other maps entered on our list. In the printed catalogue of the British Museum it is stated that it exhibits the ideas of the Arabian geographers. In what respects it does so we are unable to explain: the style of illustration and the general execution of the map are undoubtedly peculiar: but we do not perceive in the geographical features anything that seems to us distinctively Arabian. The map is of nearly rectangular form, the angles being rounded off: its length from N. to S. is 18 inches; and its breadth 15 inches. The east is placed at the head. Jerusalem is considerably E. of the centre. Paradise, with the figures of Adam and Eve, is drawn on a larger scale than usual. The Mediterranean is represented by an upright band, containing islands, and from its upper end an arm projects at right angles to the northern ocean, to form a division between Asia and Europe. A second arm diverges from this, in its mid course, towards the W., thus forming a kind of island or peninsula, in which stand the inscriptions "*Montes Rifei*," and *Gotia unde Gotti*. The Nile rises near Atlas, and flows in a continuous stream to the Mediterranean, which it reaches by a sharp curve in its lower course. The Mare Rubrum is distinguished from the Southern Ocean, and is represented as a belt lying under the torrid zone, and forming a separation between our world and that of the Antichthons, on which is inscribed *Desertum terra vicina soli ab ardore incognitum nobis*.

The map is described by Santarem (ii. 107-126.) The entries of names are comparatively few, and belong almost exclusively to ancient geography. The names of the mountains are in some cases peculiar, *e.g. Mons Aquilo* in N.E. Asia; *Mons Sauceranus* in eastern Asia; *duo Alpes contrarii sibi* in Western Africa, whether intended for the Pillars of Hercules, we cannot say: "Alpes" is clearly used as a generic term for mountains, as in the case of *Alpes Galliarum*. With the exception of the Nile, no rivers are entered: we doubt Santarem's reading of a name in Spain as intended for "Fluvius Italicus:" it looks more like *laurius*. The names *Spania* and *Olisibona* (Lisbon) are noticeable: so also the mention of the Bosphorani (*Bisforiani*), perhaps borrowed from the Ravenna geographer; *Tantutos* (the Isle of Thanet); and the notice of the Phœnix (*hic abee fenix*) in Arabia.

5, 6. Two maps of the middle of the 13th century, in MSS. of the "Flores Historiarum" of Matthew Paris; one of them in the British Museum (MSS. Cotton, Nero, D. v.), the other in the Library of Corpus Christi Coll., Cambridge.

These two maps are very similar to each other, but not (we believe) absolutely identical. They are roughly drawn, of quadrangular shape, 14 inches long by 9½ broad, the same size as the leaf of the MS., the edge of which represents the line of the ocean. The most interesting feature in these maps is the inscription, to which we have already made reference (p. xviii.), in connection with the shape of mediæval maps, and which brings to light the circumstance that there was a map

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publicly exhibited (as we may suppose) in the King's Exchequer at Westminster. It further records the existence of three other maps, which have perished, viz. :— the map of Robert of Melkely, the map of Waltham Abbey, and the map of Matthew Paris. The Latin of the inscription is somewhat obscure, but we hope we are right in supposing that the map before us is not the one which is referred to as "in ordine Matthæi de Parisio." The concluding sentences are founded, as already stated, on a passage in Macrobius. The inscription runs thus :—"Summatim facta est dispositio Mappa Mundi Magistri Rob. de Melkeleia et Mappa Mundi de Waltham. Mappa Mundi domini regis quod est in camera sua apud Westmonasterium figuratur in ordine Matthei de Parisio. Verissimum autem figuratur in eodem ordine quod est quasi clamis extensa. Talis est scena nostre partis habitabilis secundum philosophos scilicet quarta pars terre qui est triangularis fere : corpus autem terre spericum est."

In the delineation of physical features, the chief peculiarity is the broad arm which projects westward from the Euxine Sea, and which seems intended for the Danube. The Palus Mæotis is singularly represented by two lakes, entitled *Meotis Paludes inferiores*, near the Northern Ocean, into which they discharge their surplus waters by a river. Numerous rivers are entered in Europe, but the only names that occur are *Rodanus* (Rhone), *Danubius*, assigned to a river flowing into the Atlantic, and *Aple*, probably intended for the Albis or Elbe. The various portions of the Mediterranean are named, viz.:—*Mare Tyrrhenum ; M. Adriaticum*, assigned to what we should be disposed to regard as the Ionian Sea; *M. Venetorum*, at the head of the Adriatic; and *M. Grecum* (the Ægæan).

The maps contain numerous entries that savour of contemporaneous geography, such as *Hungaria Major* and *Hungaria Minor*, *Polonia* (Poland), *Austria*, *Saxonia*, *Bavaria*, *Theutonia*, *Thuringia*, *Alemania*, *Francia*, *Flandria*, *Burgundia*, *Brittannia* (Britanny), *Normannia*, *Brabantia* and *Braibe* (duplicate entries for Brabant), *Hollandia* twice over, *Dacia* (Denmark), and *Suescia* (Sweden), together with the towns *Colonia* (Cologne), *Janua* (Genoa), *Pisa*, *Venetia*, *Bononia* (Bologna), and *Mediolanum* (Milan). Two names in Northern Europe, one of which, between Braibe and Hollandia, reads like *Suen*, the other between Brabantia and Suescia, like *Iplandia* or *Splandia*, we cannot explain.

We may further notice *Gades Herculis*, written partly in Europe and partly in Africa—Gades being here used as equivalent to Columnæ ; *Pontos insula ubi Ovidius exul*, represented as an island in the Euxine, the true spot of the poet's exile being Tomi in Mœsia ; *Arimaspi et Gryphes*, in the extreme N., the former being the one-eyed people commemorated by Herodotus, iv. 27, as contending with the griffins for gold ; *Colchos*, represented as an island in the Euxine ; *Pathmos*, in a horn of the Mediterranean ; and *Jerapolis* (Hierapolis), with the notice *Hic predicavit Philippus Apostolus*, that being the reputed place of his later labours, and of his burial. The map is described by Santarem, ii. 254–272.

7. A map of the 13th century, in a Psalter in the Library of the British Museum (MS. No. 6806).

This map is remarkable for its artistic execution. From the character of the handwriting it may be assigned to the latter part of the 13th century. It is of a circular form, with a diameter of about 3½ inches. Its existence does not appear

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to have been known to the Continental geographers, as we find no notice of it either in Santarem's or Jomard's works: for this reason it has been selected as the frontispiece of the present essay. The illustrations of the map deserve special notice. Above the map there is a half figure of our Saviour, with two angels in the act of incensing him; below it are two dragons facing each other. On the reverse of the page the Saviour again appears above the circle, and his feet are represented below the circle, placed on the necks of the dragons, and crushing them to the ground. A border surrounds the page, which, in point of design, is almost identical with that of the Hereford map; and another very remarkable point of resemblance in the two maps is the introduction of a belt of illustrations in the southern part of Africa, depicting the peculiar races of that region, among them the two figures of the men with their eyes in their breasts and in their shoulders. These figures should be examined by the aid of a magnifying glass.

The ocean is represented as a belt of equal breadth surrounding the earth. In a concentric band outside the ocean the various winds are introduced; each being represented by a head, as in the Hereford map. The titles of the winds, from Paradise round by the north, are—*Subsolanus*, *Vultur*, *Aquilo*, *Septentrio*, *Circius*, *Chorus*, *Zephyrus*, *Africanus* (Africus), *Libonothus*, *Auster vel Nothius*, *Euronothus*, and (?) *Eurus* (this last being illegible). The Mediterranean presents the same general form as in the maps already described, with a considerable expansion on the side of Asia, and the same two horns to represent the eastern projection between Asia Minor and Egypt. The Euxine is brought, as usual, too close to the Northern Ocean. The Adriatic is fairly represented. Paradise occupies the post of honour at the extreme east, and exhibits the peculiarity of *five* rivers issuing from it, the author having entered the Ganges as well as the Pison. Within the inclosure of Paradise are the portraits of Adam and Eve, separated by an object which looks like a stem of a tree, the device on the summit being, however, not sufficiently distinct to be identified. Can this be intended for the *Arbre Sec*, as described in the legend quoted by Col. Yule (*Marco Polo*, ii. 397):—"In the midst of Paradise he beheld a glorious fountain, from which flowed forth four rivers . . . . and over the fountain rose a Great Tree, with vast roots, but bare of bark and leaves." Two belts form somewhat conspicuous objects on the map,—one in Northern Asia, inclosing the region about the Caspian, and probably designed to signify the district where Gog and Magog were confined; the other in Western Africa, which bears the inscription *Terra Arenosa et sterilis*, and is intended for the desert which inclosed Mauritania and Numidia on the S.

The mountains and rivers introduced are as follows: In Asia—the *Tigris*, which flows direct from Paradise to the Indian Ocean; the *Euphrates*, which enters a chain of mountains W. of Paradise, apparently named *M. Orcatoten*, and, emerging thence, flows to the Persian Gulf; *Eral* or *Etal*, a river rising in Armenia, and flowing into the Northern Ocean, probably intended for the Ethel or Volga; *Montes Riphei*, on the border of Europe; the Jordan, made up of the two branches *Jor* and *Dan*, and flowing through the *Stannum* (= Stagnum) *Gennosar* (= Gennesareth) *Tiberiadis*, into the *Mare Mortuum*; *Mons Libanus*; and a river called *Hiner*, flowing into the Ægæan Sea. In Africa—the Nile (*Nilus flumen*), of which the Egyptian section alone, with its seven mouths, is given, perhaps because that part of the map in which its western section lay was occupied by the illustrations already noticed; a chain of mountains, the *Montes Nibie* of the

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Hereford map, crossing the upper Nile; two islands inclosed in the Nile, *Meroe*, and that on which Babylonia was supposed to stand, as in the Hereford map; and *Mons Atlas*, near the Atlantic Ocean. In Europe—*Mons Suevus*, as in the Hereford map, where it stands near the Baltic; the Danube (*Danubius*), with several affluents; the Rhine, drawn but not named; and so also the Don, on the frontier of Asia.

The entries of names which belong more especially to the province of mediæval geography are as follows: In Asia—*Arbor Solis* and *Arbor Lunæ*, the Trees of the Sun and Moon, outside Paradise, towards the S. [This entry is deserving of special notice: the Hereford map notices the Tree of the Sun under the title "Arbor balsami est arbor sicca," the latter title being another name for the Tree of the Sun; but the Tree of the Moon is unmentioned. The two trees, with the title *Oraculum solis et lune*, appear in a map of the 12th century. (Brit. Mus. *Add.* MS., No. 10,049.) The trees again appear in the map of Lambertus, but without the titles (Santarem, ii. p. 189). The larger map of Higden probably indicates their existence by the inscription "Arbores conserti quibus locutus est Alexander," and the same entry occurs in the Borgia map (Santarem iii. 282). There is an interesting note on this subject by Layard in the appendix to Santarem's 3d. vol.] *Aræ Liberi et colimæ* (? columnæ) *Herculis* in the position of the "Aræ Alexandri" of the Hereford map, near the Indus, such altars being attributed both to Bacchus and Alexander (Solin. 49, § 4); *Palibothra*, a town of India, near Patna; *Albania Superior* and *Inferior*, in N.E. of Asia (compare the Albanorum Regio of the Anglo-Saxon map), the country being introduced on account of the supposed origin of the name; *Amazones hic manent*, in the same quarter; *Cyropolis*, otherwise called Cyreschata, a town on the Jaxartes in Sogdiana, famous for the siege it sustained from Alexander the Great; it is placed near the Caspian Sea; *Theodosiopolis*, a town in Armenia, noticed by Procopius and the Ravenna geographer, but on what account entered in this map we cannot divine; *Mons excelsus ubi diabolus statuit Dominum*, the mountain on which the devil tempted our Lord; *Puteus Josephi*, the well in which Joseph was placed by his brethren; *Calcidonia* (Chalcedon), in Asia Minor; and *Are Alexandri*, near the border of Europe.

In Africa—*Orrea Josephi* (the Pyramids), below which, and apparently connected with it, is the puzzling inscription *Presuli duo manent; Monasterium Sancti Petri*, St. Peter being here substituted for St. Antonine; *Damiete* (Damietta), a town well known in connection with the Crusades; *Taphnis*, on the western arm of the Nile, the Vulgate form of Tahpanhes (Jer. xliii. 7); *Oliopolim*, probably Heliopolis; *Polutium* (Pelusium); *Mathabres*, the Natabres of the Hereford map; *Zeugis*, as in Hereford map, the name being attributed to a town, though properly belonging to a province. Islands off Africa—*Gorgades*, occupied by Gorgons (Solin. 56, § 10), and (?) *Tacoma*.

In Europe—*Galicia*, as a province of Spain; *Equitania* (Aquitania); *Normannia; Parisiis; Achaia; Constantinopolis; Hungaria; Sclaveni Occidentales*, a very peculiar entry, the Slaves in question being placed near the Black Sea; and *Colonia* (Cologne). Islands off the coast of Europe—*Britannia; Wallia; Hibernia; Norvegia* (Norway), represented as an island; *Iperborea* (? Hyperborei, who are always represented as in the extreme N. "beyond the north wind," but generally on the continent, and not on an island): In the Mediterranean—*Calipso*, transferred from the coast of Italy to that of Palestine.

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The following names need no comment: In Asia—*Armenia*, *Hyrcania*, *Asia Minor*, *Ninus* (Nineveh), *Turris* (Babel), *Elam* (= Persis) in Palestine, *Jerusalem*, *Torrens Cedron*, *Bethlehem*, *Acaron*, *Azotus*, *Cesarea*, *Betheida* (? Bethsaida), *Antiochia* (in Syria), and *Lachis*, near the last-mentioned town (? Lachish in Southern Palestine) In Africa—*Ethiopia*, *Egyptus*, *Memphis*, *Alexandria* (a second entry which looks like "*p-lexandria*," may be a duplicate of the one just mentioned, the *p.* meaning *portus*), *Berenice*, *Getulia*, *Garama*, the capital of the Garamantes, *Are Philenorum*, *Cartago*, and *Mauritania*. In Europe—*Hispania*, *G. Nerbona* (Gallia Narbonensis), *Lugdunensis*, *Roma*, *Macedonia*, *Grecia*, placed N. of Macedonia, *Larissa*, *Dalmatia*, *Sarmatia*, north of the Danube, and *Sitia* (Scythia).

The following entries we are unable to identify: In Asia—*Lazarom* or *Jazarom* to the l. hand of Paradise; *Regio Coro* in the same quarter; *Nisapi*, near Arbor Lunæ; *Peliopolis* (? Persepolis) on Euphrates; *Corotaim*, near the Lake of Tiberias (in the position of Capernaum); *Spartan*, in Northern Asia, W. of Hyrcania. In Africa—*Saltabri*, on the Nile, opposite to Babylonia. In Europe—*Unixonia* (? Aragonia) in Spain; *Synaria* or *Eyngaria* (? Sabaria), apparently on the Drave; *Ruscito*, between Mons Suevus and the Black Sea; *Oleiis*, placed between two affluents of the Danube; *Ala*, a town on a branch of the Rhine; *Saronia* or *Lutonia*, a town N. of Cologne; a name on a peninsula of the Northern Ocean, perhaps intended for *Dacia* (Denmark); *Ar-uni-phor* (? Apterophon) an island off the Amazonian country, in Asia; and *Abairair* (? Abalcia) opposite Hyrcania.

At the back of the map there is a brief manual of geography, perhaps intended as a key to the map, with the names of the provinces and some of the towns. The contents of each continent occupy the same space as the continent itself on the map, the upper half being devoted to Asia. As frequently happens, the manual does not altogether accord with the map. We find in it, for instance, the names *Wasconia* (Gascony), *Pictavia*, *Neustria*, *Francia*, *Allemannia*, *Saxonia*, *Gotia*, *Wadelia* (? Vandalia) and *Bulgaria*, none of which appear in the map. The name *Spartan*, which we have not been able to identify, is mentioned as a city of Hyrcania, and the curious name *Jazarom*, or, as it reads in the manual, *Thazarom*, is given as a city of India, together with *Sagasta*, which is also unknown to us.

8. Three maps of the 13th century (circ. 1280) in a copy of Brunetto Lattini, *Livre du Tresor*, in the Bodleian Library, Oxford. (MS. Douce, No. 319.)

Two of these maps occur in the table of contents, and are small circular sketch-maps, about two inches in diameter, one illustrating the cardinal points and divisions of the world, with the inscriptions *Oriant*, *Septentrion*, *Occident*, *Midi*, *Aisse la grant* (Asia Major), *Europe*, and *Aufrig*; while the other illustrates the position of the terrestrial Paradise, which is represented as a quadrangular inclosure beyond the ocean, on the *north* side of the world, with the inscriptions *Paradis Terrestre*, *Septentrion*, *Oriant*, and *Occident*. The third map is in the body of the work, circular, with a diameter of 7 inches, with the *south* at the

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head of the map. No names are entered on it. The Mediterranean Sea is depicted with a remarkable degree of accuracy. The execution of the map is very good, and the colours are very vivid.

9.–16. Maps of the 14th century, in copies of Higden's *Polychronicon*; three in the British Museum (Old Royal Library MSS. 14, c. ix. and xii.); and the others in the Advocates' Library, Edinburgh, and the Libraries of Corpus Christi Coll., Cambridge, Corpus Christi Coll., Oxford, and Winchester Coll.

One of these maps stands out from the rest in regard both to size and amount of geographical matter. It is contained in the first MS. above mentioned, and is of oval form, with diameters of 1 foot 6 inches and 1 foot 1½ inch; it is described at length by Santarem (iii. 1–60). Of the smaller maps, one is drawn on the back of this larger one; it is of oval form, 11 inches by 8¼ inches, and is also described by Santarem (iii. 60–81). A second may be found in the other copy of the Polychronicon (14, c. xii.); this is of an ovoid form, resembling the *Vesica Piscis*, about the same size as the other, and is described by Santarem (iii. 82–94). A third, belonging to the Advocates' Library, is of oval form, and is somewhat smaller than the one of similar shape in the British Museum. The examples at C. C. C., Cambridge, and C. C. C., Oxford, are also oval, and the one at Winchester College is ovoid.

The larger map resembles the Hereford map in respect to the number of legends (according to Santarem, ii. *Intr.* p. liii, they amount to 90), introduced into it; but the execution of the map is very inferior, and the writing is difficult to read, at all events for a novice at such work. The entries of special interest are those which refer to the Tartars, in connection with Scythia Inferior and Armenia; Prester John as king of the Tartars; Christianity in Abyssinia (*gens Arabea Ethiops*); the Saracens in Spain, and the legend of St. Patrick's Purgatory. A few fresh names are introduced from contemporaneous geography—*Hanaldia* (Hainault), *Selandia* (Zealand), *Prussia*, *Franconia*, *Westphalia*, and *Thuringia*. Norway and Sweden are represented by islands (*Norwegia* and *Suedia*), as also Denmark (*Dacia*), and, according to Santarem, Jutland, which he identifies with the *Wittland* of the map; but (?) is not this rather the Witland of King Alfred's Orosius, or if not Witland (which is placed E. of the Vistula, where Samland now stands), Weonothland, which Forster identifies with Fünen (*Voyages in the North*, p. 70)?

In other respects the geography is as antiquated as ever. The Caspian Sea is still represented as an arm of the Northern Ocean. The rivers of Paradise still reappear as the Nile, the Ganges, etc. The Amazons, the one-eyed Cyclopes, and all the other deformities, are commemorated. Isidore and Solinus still hold their place as the leading authorities in geography. The inscriptions are for the most part correctly transcribed by Santarem, but the one with regard to Wales, which Santarem reads as "Wallia de religione quiis Romanorum," should rather be *Wallia de reliquiis Trojanorum*, referring to the legend of Brutus.

The smaller maps contain, generally speaking, the same names as the larger one, but the legends are omitted. The maps vary very much in character, but there is a strong family likeness in them. None of them will compare in point of execu-

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tion with the small "Psalter" map, or with the Cambridge "Imago Mundi" map. It is a peculiarity in them that the Mediterranean Sea is thrown considerably to the S., Africa being thus contracted in width, and Jerusalem being misplaced relatively to the Mediterranean, in the endeavour to preserve its centrality. In the Winchester map the physical features are not delineated at all. In the Edinburgh map the line of the Mediterranean Sea is but slightly varied; in the Oxford map, on the other hand, it is throughout indented with bays. Rivers and mountains are occasionally named, but their courses are not depicted.

17. A circular map of the 15th century, in a MS. entitled "Pedigree of the Saxon Kings," in the Library (Arundel, 53) of the College of Arms, London.

This map, though small (having a diameter of only about 4½ inches), and of little geographical interest, is peculiar for the large amount of pictorial illustrations on its surface. It is subdivided in the usual manner, by a horizontal band passing through the centre of the circle, and a perpendicular band dropped from the centre to the lower curve of the circle. The only names entered are those of the continents—*Asia*, *Affrica*, and *Europa*; the two last being transposed from their proper positions. Asia is covered with edifices, situated on eminences rising one above the other. Africa is represented as a land of forests and wild beasts, among which we may distinguish stags, lions or tigers, and serpents. Europe resembles Asia in being covered with buildings on eminences. Some of the buildings in Asia have an ecclesiastical character, and in Europe there is an edifice crowned with a dome. Below the map there is a picture of the Tower of Babel.

The above list (it must be observed) does not include other than complete maps of the world. The list might be enlarged by maps of separate countries, and again by itineraries; but these hardly come within the scope of our inquiry. We may mention, however, two maps, which together are well nigh tantamount to a map of the world, and which occur in a MS. of the 12th century, being a copy of S. Hieronymi *De Hebraicis Quæstionibus*, in the British Museum. (*Add.* MS. 10,049.)

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NOTE ON THE ORTHOGRAPHY OF THE HEREFORD MAP.

The following deviations from the standard orthography of the Latin language may be observed in the Latin MSS. of the thirteenth century:—

c *for* qu, *as* cotidie *for* quotidie.
f *for* ph, *as* Fanesii *for* Phanesii.
y *for* i, *as* Ysidorus *for* Isidorus.
p *for* b, *as* optinuit *for* obtinuit.
ch *for* h, *as* michi for mihi.
e *for* æ, *as* insule *for* insulæ.
mp *for* m, *as* dampnum *for* damnum.
th *for* t, *as* Athlas *for* Atlas.
ngn *for* gn, *as* rengnum *for* regnum.

The letters *c* and *t* are formed so exactly alike that it is impossible to distinguish which is intended.

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NOTE.

The reader will notice that three different kinds of type are employed in the following pages:—(1) Old English, for the names and legends as they appear on the map. (2) Small capitals, for the correct forms of classical names. (3) Italics, for modern names.

P. 84. The following legend applies to the celebrated temple and oracle of Jupiter Ammon in the Great Oasis:— **Oraculum Jovis vel templum Ammonis distat a Cirene CCC passuum.** The figure illustrative of this object is somewhat of a horse-shoe shape.

P. 138. The mouths of the Danube are elaborately drawn, with the inscription **Hister qui et Danubius.**

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CHAPTER I.

General Characteristics of the Hereford Map—Life of its Author, Ricardus de Bello—Date of the Composition—Sources from which the Materials were drawn—History of the Map—Its Literary History—Its Dimensions, and the Materials used in drawing it—Description of the Illustrations surrounding the Map—The Four Quarters of the World—The Table of the Winds—The Inscription "Mors"—The Ocean—The General Arrangement and chief Divisions of the Map.

THE HEREFORD MAP may be regarded as a pre-eminently typical specimen of mediæval cartography, inasmuch as it combines in itself most of the features which have been noticed in our prefatory remarks as characteristic of the maps of that period. In respect of size, indeed, it stands apart from its class, and is only surpassed by Fra Mauro's celebrated map, which belongs to the middle of the 15th century, and which we should be inclined to describe, not as a true mediæval map, but as belonging to the period of transition immediately preceding the grand discoveries of the Portuguese. In point of execution, in the amount and the elaborateness of the pictorial illustrations, and in the ornamentation of its framework, the Hereford Map far surpassed anything that had preceded it. So also with regard to the large amount of material—geographical features, and descriptive legends—with which its surface is wellnigh covered. We may also note that in all points which constituted the *orthodoxy* of geography in that age, the author proved himself a true son of the Church. The rejection of all that savoured of scientific geography, the circumscribed area of the habitable world, the centrality of Jerusalem, the terres-

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trial paradise, the orientation, the servile adherence to antiquated geographical treatises, the anachronism of the whole thing, and the sore lack of all critical and even grammatical accuracy, these characteristics are displayed to the full in the Hereford Map. Viewed in a strictly geographical aspect, as a representation of the world at the time of its execution, the map would not repay any one for the time spent in its study. Viewed, on the other hand, as a literary monument, on which is registered the position of learning towards the close of the 13th century, the map will be found worthy of examination.

The author of the map reveals his name in the Norman-French* inscription at the left-hand lower angle of the map.

"Tuz ki cest estoire ont
Ou oyront ou lirront ou veront
Prient a Jhesu en deyte
De Richard de Haldingham e de Lafford eyt pite
Ki lat fet e compasse
Ki ioie en cel li seit done."

The general purport of these lines is well conveyed in the following translation by the Rev. G. F. Townsend:—

"May all who this faire historie,†
Shall either hear, or read, or see,
Pray to Jesus Christ in Deity,

* Norman-French was at this period the language of the upper classes in England. Higden, who died in 1363, complains that they were brought up to the use of it from their very cradles, and obliged to use it in the schools in construing Latin (*Polychronicon*, i. 59). Trevisa, the earliest translator of the *Polychronicon*, adds a note, to the effect that in his day (1385) the custom was changed, and that English had taken its place in the schools.

† "Historie" is hardly an adequate rendering of "estoire," which refers rather to the pictorial illustrations, and is more closely represented by "story," in its old sense, *e.g.*, "*storied windows.*"

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Richard of Haldingham and Lafford to pity,
That to him for aye be given
The joy and happiness of heaven."

Lafford is the old form of Sleaford, a town in Lincolnshire, and is still retained as the title of a prebendal stall in Lincoln Cathedral. Haldingham represents the modern Holdingham, a hamlet in the parish of Sleaford. By the aid of contemporary documents we are enabled to identify the "Richard de Haldingham e de Lafford" of the map with one "Ricardus * de Bello," who held the prebend of Lafford for several years previous to 1283. His name supplies the only indication (and that not a conclusive one) as to his birthplace. The editor of *Bishop Swinfield's Household Roll* connects the name with Battle, in Sussex (p. 20, note *a*)—a derivation which receives a certain amount of confirmation from the fact that he is designated in the Roll "Ricardus de la Batayl," as well as "Ricardus de Bello." Archdeacon Trollope, on the other hand, connects the name with Belleau, a village near Alford in Lincolnshire, deeming his early connection with Lincoln Cathedral to be in favour of this view. The name "De Bello" is not altogether unknown to mediæval archæologists. There was a famous architect of this name, John de Bello, contemporary with our cartographer, who erected five of the twelve crosses which marked the resting-places of Queen Eleanor's body on its passage from Lincolnshire to London (*Archæologia*, xxix. 182). The first historical notice of Richard de Bello represents him as holding the post of treasurer in Lincoln Cathedral (*Harleian MSS.*, Brit. Mus., No. 6954, *fo.* 30*b*). The date of this notice is uncertain, but probably lies between 1250 and 1260. We find him still retaining this post, which constituted him one of the

* It was by no means unusual in the 13th century for a person to pass by more than one name (Lower, *Family Nomenclature*, p. 34).

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greater officers of the cathedral, in 1276 (*Harleian MSS.* 6950, *fo.* 118; Le Neve *Fasti Eccles. Anglic.*, ii. 88). At this latter period he was also prebendary of Lafford, and in that capacity we find him presenting Henricus de Swinderby to the vicarage of Lafford. The connection between the parish of Lafford and Lincoln Cathedral was of early date, the manor having been presented by William the Conqueror to Remigius, the first Norman bishop of Lincoln. The prebend of Lafford was also probably founded at the same period, and was endowed with the great tithes of that portion of the parish in which Holdingham is situated, and which were exchanged in 1797 for 500 acres of land in the same quarter. It was for this reason, probably, that the cartographer styles himself as "de Haldingham"—a title nowhere accorded to him in the contemporary ecclesiastical documents, where he passes as "de Lafford," simply. The vicarage of Lafford was founded at the time when Richard de Bello was prebendary; and it was in the capacity of patron that he presented Henry of Swinderby (*Harl. MSS.*, 6950, *fo.* 95*b*; Trollope, *Sleaford and the Wapentakes of Flaxwell*, etc., pp. 140, 141). Richard de Bello's connection with Lincoln Cathedral appears to have terminated in 1283, when he resigned his prebend (Le Neve, ii. 160). In 1289 we find him in attendance on Bishop Swinfield of Hereford, and evidently on familiar terms with him. Three notices of him occur in *Swinfield's Household Roll*, the first of which records the present to him of a haunch of venison at Bosbury near Ledbury, where the Bishop was then staying, and the other two refer to payments made by the steward to his *garcio* or menial servant (see entries in the Roll for Nov. 17, 1289, and Dors. § 33, 35, pp. 20, 151, 158, of Camden Society's edition). His connection with Hereford Cathedral did not commence until 1305, when he was appointed to the pre-

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bend of Norton (Le Neve, i. 518). In the interval he had been successively appointed, in 1293, to the rectory of Stoke Talmage in Oxfordshire (*Harl. MSS.* 6951, *fo.* 32), and in 1298 to the prebend of Grantham Australis in Sarum Cathedral, from which he was collated within a few months to another prebend in the same church (*Harl. MSS.* 6951, *fo.* 32, 32*b*). In 1312 he was promoted to the Archdeaconry of Berks, in the diocese of Sarum (Le Neve, ii. 633). In 1313 he was deputed, in conjunction with Adam de Orleton, to represent Bishop Swinfield at a provincial council held in the chapter-house of St. Paul's Cathedral, London (Reg. Swinfield, *f.* 186*b*; see *Roll*, p. 151, *Note*). Nothing further is heard of him, and he probably died shortly after. Evidently he was an ecclesiastic of considerable note, and a man who had seen something of society. It is supposed that the mounted figure at the right-hand lower corner of the map is intended for the author himself, as he might have been seen going out hunting, attended by a forester fully equipped and holding one or more greyhounds in a leash. Whether the words "Passe avant" are addressed by the rider to the forester, as the attitude of the former seems to indicate, or whether they had a deeper significance as a motto, we are unable to decide.

The map was probably drawn before the author resigned his prebend at Lincoln. The mere circumstance that he describes himself as "de Haldingham et Lafford" implies this. Had he drawn it at Hereford he would surely have called himself "de Norton;" while in the interval between his resignation of the one and his acceptance of the other appointment, he would have signed himself as "Richard de Bello." The map itself furnishes some presumption in favour of its having been drawn at Lincoln rather than at Hereford. Let any one compare the pictorial illustrations of the two

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places—Lincoln represented by a magnificent edifice, surmounting by successive stages the elevation on which its cathedral stands; Hereford by a meagre and unfinished outline—the contrast surely favours the presumption that he would not have paid so poor a compliment to Hereford if he had been living there at the time. Whether the notice of Clee Hill, alone among the mountains of England, carries any weight in the argument, we must leave to the judgment of our readers. On the one hand, it may be said that the fame of Clee Hill would not, in all probability, have reached Lincoln in those days; on the other hand, it seems almost inconceivable that a person living at Hereford would have had the audacity to delineate Clee Hill as a mountain of such imposing dimensions, and still less as containing the sources of the Severn and the Dee. Our notion is, that the mountain was introduced on purely cartographical grounds, to fill up the interval between the Severn and Dee, and thus to mark the boundary between England and Wales; having done this, the author may have added the *name* subsequently to his taking up his abode at Hereford. The character of the handwriting furnishes a more reliable indication, and we believe that we are expressing the opinion of competent judges when we say that the handwriting betokens the period before rather than after the year 1300.

In fixing the date of the map at about 1275 we are aware that we contravene the opinion of a distinguished French *savant*, who has placed it some forty years later. M. D'Avezac, in an essay * devoted to this special point, relies on historical arguments drawn from certain entries in the map itself. He points, in the first place, to the inscription, "Terminus Francie et Burgundie," which, com-

* *Sur la Mappemonde Historiée*, etc., a paper read before the Geographical Society of Paris in 1861.

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mencing near Paris, stretches across the Saône and the Rhone to the line of the Alps, leaving Lugdunum (*Lyons*) on the left hand, and Vienna (*Vienne*) on the right hand, each at some distance from the inscription. M. D'Avezac assumes that the inscription is placed in special reference to these two towns, and that it is intended to indicate a period when Lyons had been attached to France, while Vienne still remained outside its limits—thus bringing the date to not earlier than 1313, and not later than 1349. We regret that we cannot coincide in this conclusion, for the following reasons:—(1.) The general character of the map does not favour the idea that its author was closely interested in current events, or that he intended to give expression to these on his map. (2.) The inscription in question covers so much ground that it is difficult to define the precise locality to which it refers; the probability, however, is, that it refers to a hill on the course of the Saône, intended, perhaps, for the *Côte d'Or*. (3.) But further, Lugdunum is strangely misplaced in the map, and, if transferred to its right position, would be on the same side of the inscription as Vienne. (4.) Lastly, if the design of the cartographer had been as M. D'Avezac assumes, we should have expected to find the inscription so arranged as to bring Lyons on the same side as France, and Vienne on the opposite side; the reverse, however, is the case.

Having arrived at the period 1313-1349, M. D'Avezac narrows the limit by a reference to the entry "Flandria," which he takes to indicate a political *separation* of Flanders from France. Such a separation took place temporarily between 1313 and 1320, and within these limits he selects 1314, that being the year signalised by the march of the King of France against the Count of Flanders. The whole force, however, of this argument turns upon the question, whether

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the entry of Flandria implies political separation. It may simply be a territorial designation; and when we find other provincial names entered where no such separation was implied—*e.g.* Campania (*Champagne*) and Auernia (*Auvergne*), we hesitate to attribute an exceptional significance to Flandria.

Though ourselves unconvinced by the very ingenious argument which M. D'Avezac has adduced, we have deemed it respectful both to himself and to our readers that his view should be fully stated, together with our reasons for dissenting from it. We are inclined to assign the map to about the year 1275; and perhaps if M. D'Avezac had been supplied with the information which is at our command respecting the life of De Bello, he would have arrived at the same conclusion.

The authorities whence De Bello drew his materials are in some cases specified on the document itself. They are as follows:—

1. Orosius, mentioned in the title of the map, "Descriptio Orosii de Ormesta Mundi sicut interius ostenditur."

2. Solinus, cited in the inscriptions referring to the Ganges, the *psittacus*, and other objects.

3. Isidore, cited in the description of the *monoceros*.

4. Marcian Capella, cited in the inscription relating to the hot region beyond the snowy belt in Eastern Asia.

5. Æthicus, ŏr Ethnicus, cited in reference to the isle Sirtinice, in the Indian Ocean.

The above authors have been severally noticed in the Introduction. Even if no express mention had been made of them, there would have been no difficulty in identifying them from the internal evidence of the map. We may succinctly say that Orosius supplied the materials as to the outline of the world, the position of the Ganges, the course

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of the Nile, and the names of several of the mountain ranges of Asia and Africa. Solinus supplied the information as to the *mirabilia*—the marvels and monstrosities of the remoter parts of the world. From Isidore come the etymological entries, the representation of the terrestrial paradise, and a considerable amount of geographical matter as regards the political divisions of Asia and Africa. Capella's influence is more especially noticeable in respect to the islands of the Mediterranean. Æthicus is the authority (as already noticed) for the northern regions of the world, as also for the isle Sirtinice, in the Southern Ocean.

In addition to these, there is internal evidence that the author of the map applied directly to Pliny for the dimensions of countries, where such are noticed. This is clear from several passages, but particularly the one referring to the size of Gaul, which is derived *verbatim* from Pliny, iv. 105.

Æthicus, the compiler of the *Cosmographia*, probably supplied the information as to the survey of the world commenced by Julius Cæsar, and which forms the subject of the illustration at the left-hand corner of the map.

Lastly, the influence of Antonini *Itinerarium* can be readily detected in regard to the topography of Northern Africa.

To these eight works we can trace back the bulk of the contents of the map. We are unable, indeed, to assert that our cartographer referred in all cases to the original works. He may, of course, have borrowed them second-hand from some of the manuals in vogue at that period. Nor do we wish to imply that the above were the only original works on which he relied; he drew the legend as to the seven sleepers from Paulus Diaconus, *De Gestis Langobardorum;* the description of Constantinople (apparently) from William of Malmesbury, *De Gestis Regum;* and various topics from

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the *Alexandrian Romance*. He further made use, no doubt, of previously existing maps. The remarkable coincidences between his map and the "Imago Mundi" map at Corpus Christi College, Cambridge, have been already noticed in the Introduction. The coincidences with the "Psalter" map are also noteworthy, though they refer not so much to the contents as to the ornamentation of the work. Lastly, we may assume that he had at hand a *Bestiarium* and a *Herbarium*, whence to obtain the materials for the Natural History.

The early history of the map is not known. It may be assumed that its author brought it with him from Lincoln about 1289, and either presented it during his lifetime, or bequeathed it, to the Cathedral Church of Hereford. It is supposed to have served at one time as an altar-piece in one of the chapels, and at another time to have been suspended in the south choir aisle near Bishop Mayow's monument, where some old iron clasps seem suited to receive it. There is also a tradition that during the Civil Wars it was secreted under the wooden floor of Bishop Audley's chantry. There is no improbability in any of these statements, and the last receives some confirmation from the construction of the floor of the chantry, which was removed in 1860, and which seemed to offer facilities for the secretion of articles. The earliest historical notice of the map with which we are acquainted is by the herald Thomas Dingley, who (*circ.* 1682) records that he saw the map in the library: "Among other curiosities in this library are a map of ye world drawn on vellum by a monk." (Dingley, *Camd. Soc.*, p. clx.) From the library it was removed in 1830 to the Treasury Room, and thence, in 1863, to its old position near Bishop Mayow's monument in the south choir aisle, where it may now be seen. Considering its age, and the neglect with which

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it has been treated in past centuries, it is wonderful that the map should be in so good a state of preservation. The only wilful damage done to it consists of a series of scratches over the edifice which represents Paris, and which might have been perpetrated by some over-patriotic Briton at a time when feeling ran high against France. The removal of the "two doors with guilded and painted letters and figures," which Dingley notices, occurred in comparatively modern times, but under what circumstances is not known. These doors are depicted in the title-page of Carter's *Ancient Architecture* (1795); portions of the old hinges still remain. In 1855 the map was sent up to the British Museum, where it was most carefully cleaned and repaired under the immediate superintendence of the late Sir F. Madden, Keeper of the MSS. Since that period it has been treated with the most reverential care. A sheet of plate-glass was placed over it in 1863, and new folding-doors in 1868; nor has it sustained the least damage from the frequent examinations it has undergone in connection with the present undertaking.

The last topic of a preliminary character on which we have to touch, is the literary history of the map. We shall presently detail what has been done in our own country. Meanwhile, let it suffice to say that down to the present time no attempt has been made in this country either to reproduce the entire map, or to give an adequate description of its contents. It is with a feeling of deep humiliation that we have to acknowledge ourselves forestalled in both these departments by foreign geographers. The map itself has been reproduced in its full dimensions by Jomard in his magnificent mediæval atlas (*Monumens de la Géographie.* Paris, 1855); and a tolerably complete description of it is given in the second volume of Santarem's *Cosmographie et Cartographie du Moyen-Age,* pp. 288-434; Paris, 1850.

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Valuable as these works are, they are not altogether satisfactory. We believe that both Jomard and Santarem laboured under the disadvantage of never having seen the map itself. They worked from the copy made for the Bibliothèque Nationale of Paris, which was itself not taken directly from the map, but from the copy made for the London Geographical Society. These copies are confessedly imperfect, and the imperfections affect the published works. To this we must add that Jomard's fac-simile is broken up into six sheets, so that it cannot be seen as a whole; that it is not coloured; and, lastly, that his atlas is so bulky and expensive as to be inaccessible to the majority of our readers. Santarem's work is of great value as a general manual of mediæval cartography; but he frequently fails in his exposition of geographical details, apparently because he lacked either the time or the patience for the needful research. Nor does he appear to have always succeeded in identifying the sources whence the cartographers drew their materials. To a certain extent the present commentary labours under the same defects; but, at all events, we trust that we have made a step in advance of our predecessors. Next to Santarem we must mention another continental *savant*, Lelewel, as having given a general description of the map and its contents in his *Géographie du Moyen Age*, 4 vols., Brussels, 1852 (vol. iv. pp. 141, 161); this, however, is so meagre as to require no further notice. M. D'Avezac's essay on the date of the map has been already fully discussed (pp. 6-8). We may complete our list of continental comments by stating, on the authority of Santarem, ii. 295, that Laborde gives a fac-simile of that portion of the map which contains Palestine and Arabia in his *Examen Géographique de l'Exode*, 1841; and that Hommaire de Helle has a notice of the map in his *Steppes de la Mer Caspienne*, iii. 352, 1844. In

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our own country we have to notice (1) the description of the British Isles, with a copy of that portion of the map which relates to them, in Gough's *British Topography*, 1780; (2) a fac-simile of the same portion of the map drawn by Mr. B. Tucker, and accompanied with twelve pages of letterpress by Mr. Saxe Bannister, dealing with the general subject of mediæval geography, the whole being entitled *Brief Description of the Hereford Map*, 1849; (3) an essay by Mr. T. Wright (No. XIII. of his *Essays on Archæological Subjects*, 1861), also dealing rather with the general subject of mediæval geography than with the Hereford Map in particular, though some description of it is given in pp. 15-17; and, lastly, a more complete and particular account than any of the above, by Mr. Havergal in his *Fasti Herefordenses*, pp. 160-170. The copy of the map in the possession of the Geographical Society was made in 1831 by Mr. T. Ballard. A complete photograph was made in 1869, but many portions of this are very indistinct.

The map is drawn on a remarkably fine sheet of vellum, 65 inches by 53, which must originally have been somewhat larger, inasmuch as its edges have evidently been pared. The material is still in a thoroughly sound condition, the chief defect being a series of small holes in a line at the base of the upper compartment, which probably arose from the map having been at some period folded up at that point. The vellum is stretched over a framework of oak, square at the bottom and pointed at the top, the angle being surmounted by a bold crocketed canopy, terminating in a large finial, all carved in wood. The total height of the framework is 8 feet, and its width 64 inches, the map itself forming a circle with a diameter of 52 inches.

The materials used in drawing the map were:—(1.) A deeply black ink for the outlines and the bulk of the inscrip-

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tions. (2.) Vermilion colour for the capitals and some of the more important names. (3.) Gold-leaf for some of the largest letters. (4.) A deep mineral blue for the rivers. (5.) And a vegetable colour, probably green, for the seas, and many of the lakes and fountains. This last has been converted by age into a dark brown. The vermilion has also occasionally disappeared.

An ornamental border follows the line of the framework, the lower part consisting of a zig-zag pattern (similar to that of the "Psalter" Map), with a device of a floral character in the interstices, and star-shaped flowers at the angles; while the upper part or pointed summit represents the interlacing tendrils of a vine or some such plant.

Immediately inside the edging comes an inscription which records the names of the commissioners—Theodotus, Xenodoxus, and Polyclitus—appointed by Julius Cæsar (according to the statement in the introductory part of the *Cosmographia* of Æthicus) to survey the Roman world. The inscription runs thus:—"A Julio Cesare orbis terrarum metiri cepit. A Nicodoxo omnis oriens dimensus est. A Teodoto septentrion et occidens dimensus est. A Policlito meridiana pars dimensus est." In the received text of Æthicus no mention is made of the west; but some of the MSS. assign this quarter to a fourth commissioner, named Didymus. In the above inscription it will be observed that this quarter is assigned to Theodotus, in addition to the north. There is in reality no foundation whatever for the statement that Cæsar undertook such a survey at all. It should rather have been attributed to the Emperor Augustus, who ordered such a survey in connection with the census referred to in Luke ii. 1 (Tacit. *Ann.* i. 11; Cassiodor. *Var.* iii. 52). Some of the results of this survey have probably been preserved to us in the numerous quotations which

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Pliny makes from the Commentaries of Vipsanius Agrippa. Our cartographer having followed the *Cosmographia* in the above inscription, combines, apparently without the smallest perception of any inconsistency, the more correct version which attributes the work to Augustus, and which he probably found in Isidore (*Orig.* v. 36, § 4); he accordingly gives a pictorial representation of the Emperor seated on his throne and crowned with a tiara, delivering his written orders to the three commissioners, whose names and portraits are duly given:—"Ite in orbem universum et de omni ejus continentia referte ad senatum, et ad istam confirmandam huic scripto sigillum meum apposui"—the seal, in the form of a *vesica*, being duly represented, with the inscription, "+ S. Augusti Cesaris Imperatoris," surrounding a central device of a hand holding a branch. In support of this the words of St. Luke are quoted from the Vulgate:—"Lucas in evvangelio . Exiit edictum ab Augusto Cesare ut describeretur hyniversus orbis."

The figures and inscriptions just noticed occupy the "spandril" on the left-hand side of the map, where also is found the Norman-French inscription already quoted (p. 2). The corresponding spandril on the right-hand side is occupied by the figures of a horseman and forester, which have also been noticed (p. 5), together with the title of the map, which runs thus:—

"Descriptio Orosii de Ornesta [Ormesta] mundi sicut interius ostenditur."

The lower spandrils being thus occupied, the irregularly-shaped space above the map is filled up with an elaborate representation of the great Day of Judgment. In the centre appears the figure of our Saviour, surrounded by the clouds of glory, displaying the *stigmata* on his uplifted hands, and

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exclaiming, "Ecce testimonium meum." Angels adore him amid the clouds, and at a lower level stand a pair drawn on a larger scale, as though in the foreground, one holding the crown of thorns, the other the nails. At his feet is a group of four figures, the most prominent being the Virgin Mary, who exposes her breasts, and exclaims to her son—

"Veici beu fiz mon piz dedeinz la quele chare preistes:
E les mameleites dont leit de Virgin queistes;
Eyez merci de touz si com uos memes deistes:
Ke moi ont servi kant Sauveresse me feistes."

In the forms of modern French this would run nearly thus:—

"Voici, beau fils, mon pis dedans laquelle chair prîtes;
Et les mamelles dont lait de Virgin querîtes;
Ayez merci de tous, si comme vous même dûtes,
Qui moi ont servi, quand Sauveresse me fîtes."

The general sense of these lines is conveyed in the following free translation, given in the *Gentleman's Magazine*, No. ccxiv. 1863:—

"Regard, my son, the flesh of which thou'rt made;
Behold the breasts on which thou once wast laid:
On all who worship us pray pity take,
Who me revere, who me their Saviouress take."

Behind the Virgin is a kneeling figure of a woman holding up a crown, apparently waiting the command to place it on the Virgin's head. Two angels aid in the Virgin's supplication.

On the right hand of the Saviour an angel proclaims through a trumpet the invitation to the blessed:—

"Levez = si vendrez a joie pardurable."

"Arise, and come to everlasting joy."

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which is responded to by a group of joyful saints, some rising with alacrity from their graves, others, already risen, advancing with crowns on their heads; an angel grasps the leader by the hand and aids him in the ascent. On the left hand of the judge are the lost, on whom the sentence of eternal punishment is passed by the mouth of an angel, through a trumpet as before:—

"Levez = si allez in = fu de enfer estable."

"Rise and depart to hell-fire prepared" [? "estable" = "établi"].

An avenging angel, with drawn sword, executes this sentence, and demons drag away the victims to the jaws of hell, here represented by the head of a fierce monster.

The letters M O R S are disposed round the world at its four angles, and are attached to the rim of the map by figures which seem intended to represent loop-shaped ligatures. The design of the author was, no doubt, to impress the mind of the beholder with a becoming sense of the transitoriness of all the grand and interesting objects which he has delineated—much in the spirit of the well-known lines:—

> "The cloud-capped towers, the gorgeous palaces,
> The solemn temples, the great globe itself;
> Yea, all which it inherits, shall dissolve,
> And . . . . . .
> Leave not a rack behind."

Two concentric bands or circles surround the planisphere, the outer one containing the division into the four quarters (*Climata Mundi*, Isid. *Etym.*, xiii. 1), E., W., N., and S.; and the inner one a table of the winds. The names of the four quarters are inscribed in their proper positions:— Oriens, Occidens, Septentrio, and Meridio. East and

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West—the two "gates of the sun," as they were termed (Isid. *l.c.*; Æthicus, i. 18)—are placed at Paradise and the Strait of Gibraltar respectively. North and south, to which alone the term "*cardines*" was assigned, as being the ends of the axis on which the earth revolves (Isid. *l.c.*), are not defined by any special objects; and this is worthy of remark, inasmuch as the islands which are identified with the points by Æthicus (i. 19, 21), namely, Rifarrica in the N. and Syrtinice in the S., are introduced into the map at some distance off from the cardinal points.

The Table of the Winds contains the twelve-fold division introduced by Timosthenes, the admiral of Ptolemy Philadelphus (B.C. 285-247), and subsequently adopted by the Greeks and Romans, and by mediæval geographers, who in this matter were probably guided by the authority of Isidore. The position and character of the several winds, together with occasional explanations of their names, are given in the legends which we append below. These are chiefly compiled from the works of Isidore, the explanations of names being taken from his *Orig.* xiii. 11, and the characters of the winds from his treatise *De Natura Rerum*, § 37. The derivations of the names Eurus and Vulturnus, and the description of Euro-nothus, come from some other quarter, which we have been unable to identify. Isidore distinguished four cardinal winds, Septentrio, Subsolanus, Notus, and Favonius. The other eight are distributed as subordinate winds among the four quadrants, just as in the map. The four cardinal winds are personified by grotesque squatting figures, and the subordinate winds by the heads of animals. Perhaps we shall best represent the ideas of our cartographer if we follow the order observed in the *De Natura Rerum*, grouping the winds as follows:—

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I. SEPTENTRIO.

1. Septentrio a septem stellis nomen accepit, qui frigidus et siccus est et facit arida frigora et siccat nubes.
2. Circius, qui et Traceas [Thrascias], facit nubes et grandinum coagulatione [coagulationes] dictus et Circius eo quod in circulo jungitur cum Choro.
3. Aquilo, qui et Boreas dicitur, gelidus et siccus: non discutit nubes, set [sed] aquas stringit.

II. ORIENS.

1. Subsolanus, ventus Occidenti contrarius: Subsolanus dictus quia sub sole oritur; qui et Appolites [Apeliotes] dicitur: qui temporales plubias latissimas facit.
2. Ulturnus [Vulturnus], qui et Caleas [Cæcias] dicitur dissolbit cuncta atque desiccat: dictus Ulturnus* quia flans in alto habet potestatem quasi Ultur [Vultur].
3. Eurus contrarius Choro: a sinistro volans† ideo dictus Eurus eo quo [quod] morbo afficiat‡ homines mergendo in mortem et extramam [extremum] orientem nubibus irrigans.

III. MERIDIES.

1. Auster contrarius Septentrioni: vocatus ab hauriendis aquis quarum profusione terram

* Isidore's explanation of the name Vulturnus is "quod alte tonat" (*Orig.* xiii. 11, § 5).

† (?) "flans;" the reading in Isidore is "veniens."

‡ Isidore's explanation is "quod ab eoo flat."

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mundat : qui est callidus et humidus, fulmineus, generans nubes et plubias : et solbit flores.

2. Eurus-Nothus* flat a dextris Austri : callidus nimis, et aqua [aquam] ex marmore fluere facit et irrigat aquis omnia et dissolbit : contrarius Circio : dictus nothus eo quod facit amictus.†
3. Auster-Africus, contrarius Aquiloni, dictus est Auster-Africus quod per Affricam currit.

IV. Occidens.

1. Fabonius dictus est eo quod germina foveat et ad maturitatem perducat : hic et Zephirus : rigore [rigorem] hiemis relaxat : flores producit.
2. Africus, qui et Lipsis [Lips] dicitur : generans tempestates et plubias latissimas : facit sonitus tonitruum et fulgurum nisus [*add*, "et fulminum"] impulsus.
3. Chorus qui et Agrestis [Argestes‡] : flans in oriente, nubilosus, in Yndia serenus : ideo dictus Chorus est quod omnium bentorum spiritus§ concludat.

The ocean is depicted as surrounding the known world

* This wind is more usually called "Euroauster." The name "Euronotus" appears as a *v. l.* in Isidore *Nat. Rer.*

† "Amictus" was probably suggested by "humectus," which appears in the explanation which Aulus Gellius, ii. 22, gives of the Greek name νότος.

‡ The form "Agrestis" is reprobated by Isidore (*Orig.* xiii. 11, § 10) as a vulgar error. It is, nevertheless, the received reading in the *De Nat. Rer.*

§ The reading in the *Orig.* is "circulum." The explanation turns wholly on the order in which the names occur—Chorus coming last in Isidore's description. This order is, of course, purely arbitrary; neither Pliny ii. 119, 120, nor Aulus Gellius, ii. 22, observe the same order.

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on all sides. It can hardly be assumed that our cartographer intended to represent the true form or full dimensions of the ocean. He may well have believed, as the majority of mediæval cosmographers did, that it stretched far away to the south, and formed an impassable barrier between the known world and the uninhabited lands of other quarters of the globe. But it was sufficient for his purpose to describe it as a band of undefined width, girdling the earth-island on all sides. The southern half of the ocean, from the Strait of Gibraltar to the Terrestrial Paradise, has a fairly equable breadth, the only interruption in the course of its outline being the Arabian Sea, with its two well-known gulfs, the Red Sea and the Persian Gulf, which are represented as forming two forks very similar to those at the head of the Red Sea. The sea and its two gulfs are coloured red, in accordance with the name (Erythræum or Rubrum Mare) assigned to it in ancient geography, and of which the two gulfs were considered as parts (Solin., 33, § 1; 54, § 12). The names of these seas are not inserted in the map. The isle of Taprobane (Ceylon) forms a prominent object in this part of the map. The northern moiety of the ocean is for the most part of irregular outline. The section adjacent to Spain forms an exception to this description, as it curves equally round from the Strait of Gibraltar to the **Sinus Aquitanicus** (*Bay of Biscay*). Thence it protrudes considerably inland, so as to allow room for the British Isles. The English Channel and North Sea form a continuous line, and are unduly contracted in point of width. An inlet between the rivers Ems and Weser may possibly represent the *Gulf of Dollart*, which was formed by an irruption of the sea in 1277. The **Sinus Germanicus** (*Baltic Sea*) follows, but without any attempt to delineate its distinctive form; then the Scandinavian peninsula, divided into two portions by a projecting arm of

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the sea. Immediately to the eastward of this is another peninsula occupied by the fabulous Cincocephales, and probably intended for a part of Russia. The northern coast of Asia, which commences at this point, is drawn in accordance with the peculiar views of mediæval geographers. The Caspian, **Mare Caspium,** may be noticed as projecting in a southerly direction from the Northern Ocean, and terminating in an easterly elongation, somewhat resembling a shoe. Immediately eastward of it is the large peninsula in which Alexander the Great was supposed to have shut up Gog and Magog. Westward, between the Caspian and Scandinavia, is a considerable peninsula, which is assigned as the abode of the happy Hyperboreans. About midway between the Caspian and Paradise the two promontories named Boreum and Samara form the portals of a gulf of considerable size, which has no representative in true geography. At the extreme east the coast-line projects westward, so as to allow room for the Terrestrial Paradise, which is here represented as an island.

The general arrangement of the map is in accordance with the accepted tenets of mediæval geography. Jerusalem forms the centre of the circle. The east is placed at the head, the Terrestrial Paradise occupying the place of honour at the "janua Solis." The Strait of Gibraltar forms the corresponding point in the west. The Mediterranean Sea, **Mare Mediterraneum,** stretches hence half-way up the map, and at its upper end has a long northerly extension, which includes the whole series of semi-inclosed seas between the main body of the Mediterranean and the Black Sea—namely, the Ægæan, the Hellespont, the Propontis, and the Bosporus. The easterly extension of the Mediterranean (the *Levant*) is represented by two tapering arms or horns, between which lie Syria and Palestine. The Mediterranean at its upper

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extremity divides the world into moieties, and sub-divides the lower moiety into unequal halves. We thus obtain a natural division for the three continents—Asia occupying the upper half, Europe and Africa the lower half, to the left and right hand of the Mediterranean respectively. The name Asia is duly inscribed on its division, but Europa and Affrica have been transposed, probably through carelessness, but possibly to convey the notion occasionally expressed, that Africa was not a separate continent, but a sub-division of Europe. (Oros. i. 2; Isid. *Orig.* xiv. 2, § 3; Higden, i. 50.) At all events, our cartographer perfectly well knew the true position of the two continents. At the Strait of Gibraltar he has placed the inscriptions Terminus Europe and Terminus Affrice in their right positions, and he has marked the boundary between Africa and Asia, Terminus Aspe et Affrice, in the place usually assigned to it in mediæval geography—namely, to the westward of Egypt, which was included in Asia. Certain objects are introduced into the map for the express purpose of defining the boundary between these two continents. The chain of mountains which lies adjacent to the inscription above given is no doubt intended for Catabathmus, inasmuch as it is so named in the "Imago Mundi" map; it is, of course, grievously misplaced, inasmuch as its proper position is on the coast of the Mediterranean. Orosius (i. 2) describes the boundary as starting from Parætonium, on the borders of Egypt and Alexandria ("a finibus Ægypti urbisque Alexandriæ ubi Parethonium civitas sita est"), and then passing through Catabathmos ("per loca quæ Catabathmon vocant"); and this confused statement goes far to justify the error of the map. Orosius further specifies two boundary marks, both of which are entered in the map, viz.: Castra Alexandri Magni, and Lacus Calcarsus profundissimus. These objects

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must be placed between Parætonium and Ammonium. From Lake Calearsus the boundary-line was continued south to the ocean. The boundary between Europe and Asia is not specified; probably because the name of the Don (Tanais), which was deemed the boundary in ancient times, has been omitted, the cartographer having apparently misunderstood the language of Orosius (i. 2), who says of the Tanais, "Mæotides auget paludes," and having assigned to the river the name **Fluvius Meotides,** with the addition of **Paludes,** in the lower course of the river. The "Aræ Alexandri," which are entered in the map somewhat E. of the Fluvius Meotides, are associated by Orosius (*l. c.*) with the course of the Tanais, and with the boundary. Following the order which mediæval geographers adopted in their descriptions of the world, we commence with the continent of Asia.

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CHAPTER II.

ASIA.

Boundaries—Terrestrial Paradise—The Dry Tree—India—Golden Mountains—Pigmies—*Avalerion par in Mundo*—Palimbothra—Mons Malleus—Taprobane and the Islands of the Indian Ocean—Gangines—Monoculi—Ganges—Tile—Mons Timavus—Animals attributed to India.

THE boundaries of Asia have been already sufficiently defined in the preceding chapter; we shall therefore proceed at once to a description of the various objects presented to our view on that continent. The Terrestrial Paradise occupies, as was usual in mediæval maps, a conspicuous position at the head of the map, or, in other words, at the extreme easterly point of the habitable world. The views entertained on this subject in the middle ages have been noticed in the *Introduction*, § 9. In the Hereford map Paradise is represented as an island of circular form, surrounded by a strong and lofty wall, from the top of which flames burst forth (Isid. xiv. 3, 3). Within it are the four rivers, **Eufrates, Tigris, Phison,** and **Gion**; figures of Adam and Eve in the act of eating the forbidden fruit; and a tower representing the gates of the garden, **Paradisi porte.** Immediately below are figures, with the legend **Expulsio Ade et Eva**; and above them a tree with two branches, **arbor balsami i** (*i. e.*) **arbor sicca.** This legend seems to be compounded of more than one story.

1. With the metrical romance of Alexander, or at least with the tradition on which it was founded, our author was

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probably acquainted. In this Alexander is represented as visiting a forest in India, in which grew trees of wondrous size (cf. Virg. *Georg.* ii. 123), *distilling balsam.* Farther on was a mystic tree, *which bore neither leaves nor fruit,* whereon sat the Phœnix. Farther on still he meets with the trees of the sun and moon, from one of which, as from an oracle, he learned his own destiny.

2. Marco Polo, in his travels of the 13th century, mentions a plain in Persia (near enough to India for legendary purposes), in which grew the Tree of the Sun, *Arbre Sol,* which "we Christians," he says, "call the dry tree, *Arbre Sec.*"

3. Sir John Mandeville, in the 14th century, mentions as if he had seen, though this is of little consequence, the famous oak, or rather terebinth, near Mamre, which is mentioned by Eusebius, and which S. Jerome says that he had seen; "the whiche," says Mandeville, "men clepen the *drye Tree.* And thei saye that it hath been there sithe the beginninge of the world, and was sumtyme grene, and bare leves, unto the tyme that oure Lord dyede on the cros, and thanne it dryede, and so dyden alle the Trees that weren thanne in the worlde."

4. The Peutinger Table names a point in India where "*Alexander responsum accepit usquequo Alexander.*"

5. To these statements may be added the passage in Ezek. xvii. 24, as suggesting the notion, however erroneous in its development, of a perennial dry tree; perhaps also the mention by Josephus of balsam trees at Engedi, near the Dead Sea; and lastly, the Christian legend, that the wood of the dry tree supplied the material for our Saviour's cross; "so that," to use the words of the Golden Legend, "the cross by which we are saved came of the tree by which we were damned,"—a legend to which is probably due the name of a street in Paris, *Rue de l'Arbre Sec,* not far from the Sainte

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Chapelle, in which the wood of the true cross was deposited by King Louis IX., its founder.

Now, although our author could not have been acquainted with Marco Polo's explorations, and as he was prior in date to Sir John Mandeville, the foregoing data will enable us to understand something of the process of confusion by which (*a*) the *dry tree* finds its place near Paradise, (*b*) on the confines of India, (*c*) how it obtained its double name and bifurcated form of *arbor balsami* and *arbor sicca*. (Yule, *Marco Polo*, i. 126; Weber, *Metr. Rom.* i.; Morley, *Eng. Writers*, p. 681; Dunlop, *Hist. of Fiction*, ii. 111; Mandeville, p. 68, *ed. Halliwell*; Bordeaux Pilgrim, p. 282; Hieron. *de Situ et Nom.* vol. ii. pp. 862, 890; Euseb. *Vit. Const.* iii. 51; *Demonstr. Evang.* v. 9, 7; Isid. xiv. 3, 2, xvii. 7, 38; Spruner, *Atlas*, Pl. 28; *Early Trav.* pp. 7, 45; *Golden Legend*, by Caxton, pp. 5, 67.)

The word **India**, in gold letters, runs across the map from N.E. to S.E. On the left (N.) side, below Paradise, is **Enos civitas antiquissima** (Gen. iv. 17); on the right the giants, **Gigantes** (Gen. vi. 4). Below them comes **Flubius ypanis**, the HYPHASIS, sometimes called HYPANIS, *Sutledge* (Dionys. Per. 1155; Solinus, 52, 7; Strabo, xv. 697, 698); and parallel with it **flubius pasma**, a branch of the same river, which runs in a N.E. direction, but whose name, though inviting more than one etymology, affords no trustworthy clue to its identity. Above the Hypanis is **promunctorium aligardamana**, PROMONTORIUM CALIGARDAMNA, which Orosius mentions as near the mouth of the Ganges, and at the N.E. of the island Taprobane. It may perhaps represent the promontory *Calligicum* of Ptolemy, but is vastly out of its proper place. (Oros. i. 2; Ptol. vii. 1, 11.) Then comes **Cotomare portus**, COTTONARA of Pliny and Solinus, *Cottiara* of Ptolemy, now probably *Cochin* (Plin. India.

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India. vi. 105; Sol. 54, 8; Ptol. vii. 1, 9; *Dict. of Geog.* i. 698); and **portus patalus, ifamu spiraticis sceleribus** (portus Patalus infamis piraticis sceleribus). This is clearly PATALE of Pliny, PATALENE of Mela and Ptolemy, the triangular district between Cutch and Kurrachee, credited by our author with the ill fame of pirates, whom Pliny and Solinus locate at *Zimaris*, mentioned below. (Plin. vi. 184; Mela, iii. 7; Solin. 54, 8; Ptol. vii. 1, 55, 59.)

Beyond PATALUS is the figure of an elephant with a castle on his back, and adjoining it the legend **India mittit etiam elephantes maximos, quorum dentes ebur esse creditur, quibus Indei** (Indi) **turribus impositis in bellis utuntur**, which seems to be founded on Isidore. (Plin. viii. 27; Isid. xii. 2, 14, 15.)

Returning to the joint mouth of the rivers **Hypanis** and **Pasma**, we find a range of gilded mountains, surmounted by two dragons, and the words **montes aureos a draconibus custodit** (custoditos), founded, as it seems, on the words of Æthicus, but derived from very early tradition. (Herod. iii. 116; Æsch. *Prom.* v. 806; Pl. vii. 10; Hieron. *Ep.* 125, 3; Æthic. 105.) Below them are the **Pigmei cubitales homines** (Isid. xi. 3, 26), who stand upon **montes Indie** (Indiae), according to the descriptions of Pliny and Solinus. (Plin. vi. 70; Sol. 52, 15.)

Following the PASMA, we meet with **Niceas** and **Bucefala**, NICEA and BUCEPHALA, two towns founded by Alexander near the river Hydaspes, and beyond them **Aree Alexandri**, denoting the twelve altars set up by him to mark the termination of his expedition, and the commencement of his unwilling return. (Arr. *Exp.* v.; Solin. 45, 10; 52, 7.) A little farther is the figure of a bird, intended for a parrot, with a descriptive legend from Solinus (52, § 43):—**Solinus. India mittit avem spitacum** [psittacum]: **colore viridi:**

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torque puniceo. The blunder in the name of the bird may be due either to a marginal reading, *syptacus*, in Solinus (see *App.* p. 245), or to the form which appears in Æthicus (cap. 106), namely, *psiptacus*. India.

Returning to the *Montes Indiæ*, we find two rivers, which subsequently coalesce, the Acesines (*Chenab*) and the Hydaspes (*Jhelum*). Both of them rise in mountains, in a region described as Regnum Craphis regine qui [Regnum Cleophidis reginæ, quæ] Alexandrum suscepit. The queen here referred to is the same of whom we shall hear again under the name of Cleopatra.

Between the two rivers is the figure of a crocodile or alligator, with the word Lacertus, which creature Arrian and Pliny mention as abounding in the Indus. (Arr. *Exp.* v.; Plin. vi., § 75.) Just beyond this we find mention of the realm of Porus and Abisares, two Indian kings with whom Alexander contended in the neighbourhood of the Hydaspes (Arr. *Exp.* v.; Curt. viii. 12, 13, ix. 1):—Regnum [Regnum] Phori et Abisaris qui decertaverunt cum magno Alexandro.

Parallel with the Hydaspes is the Indus (Yndus), having two head-streams, one rising in mountains belonging to the group already mentioned as Montes Yndie, and the other in a range called Mons Sephar, which may perhaps be taken to represent the "Mount of the East" of Gen. x. 30. Near the source of the former stream is a town, with a superscription which seems to read as follows:—Ranando ampni circa Aracusiam civitatem seramis imposuit, which should probably be thus mended, ETYMANDRO AMNI CIRCA ARACHOSIAM ... SEMIRAMIS IMPOSUIT. It is founded on the following passage in Solinus:—*Arachosiam Erymantho amni impositam Semiramis condidit.* The river adjoining this town is perhaps intended for the Erymanthus, more commonly called Etymand-

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India. rus, for which a corrupt *v. l.* had *rimando*, corrupted in the third degree, as above, into *ranando*. Solinus means to say that Semiramis placed the town Arachosia in the midst of the river Erymanthus or Etymandrus. Pliny, whom Solinus follows, says that Semiramis founded Arachosia, and that some called it Cophen, and he mentions the Erymanthus as flowing through the province of Arachosia. The Etymandrus is probably the *Helmund*, which flows S.W. from the mountains of Cabul into the lake Hamoon, and not into the Indus as the map seems to express; but the river Cophen or Cophes, the *Cabul*, flows into the Indus, running in a direction from N.W. to S.E. How the town Arachosia came to be called Cophen it is difficult to say. (Plin. vi. § 92; Solin. 54, 2; *Dict. of Geogr.* i. 184.)

At the source of the other head stream we have a town which is said to have been destroyed by Cyrus, **Cassica cibitas quam Cirus destruxit.** The place intended is no doubt CAPISSA, which Pliny says was destroyed by Cyrus. It perhaps answers to *Peshawur*, but it is unlikely that this point was reached by him. (Plin. vi. § 92; Solin. 54, 2; *Dict. Geogr.* i. 505.)

Between the Hydaspes and the Indus are figures of two birds, probably intended for eagles, with an inscription, **Aualerion, par in mundo.** This may perhaps be founded on Pliny, who, in speaking of eagles, mentions one, the *melanaetos*, or black eagle, which, though the smallest in size, is pre-eminent in strength, and therefore called *Valeria* (from *valeo*). It dwells in mountains; and further on he says that a pair of eagles, *par aquilarum*, require a large tract of country to support them. But the notion of the *aualerion*, as expressed in the map, is directly derived from the old bestiary books, which tell us that the Alerion is a bird, rather small, yet larger than an eagle, and that in the whole

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world there is only one pair. They live sixty years, and then lay two eggs, on which they sit sixty days and nights. When the shell is burst the parents fly to the sea, accompanied by all other birds, and drown themselves therein. The other birds then return and nurse the young ones till they can fly. (Plin. x. §§ 6, 14; Cahier et Martin, *Mélanges d'Archéologie*, vol. ii. p. 162.) The eagle, according to an eastern tradition, is in the habit of flying so close to the sun as to become extremely hot, and to cool himself dives into the sea, where he becomes renewed in youth and plumage. This he does every ten years until his hundredth year, when having dropped into the sea as usual, he dies. (Kimchi, from Saadia, an Arabian writer on Ps. ciii. and Is. xl; ap. Bochart, iii. pp. 166, 169. See also Epiphanius, *Physiologus*, 6.) India.

In a triangular space, two of whose sides are mountains, we have an inscription referring to the kingdom of Cleopatra, queen of Mazagæ, a town situate among the Dædalian mountains, and whose interview with Alexander is recorded by Curtius, Justin, and Orosius, from which last author the statement of the map is probably derived: **Inter Dedalios montes regnum Cleopatre regine que Alexandrum suscepit.** Ptolemy mentions a town called Dædala, between the Hydaspes and the Vindhyan mountains, and the name of the town has perhaps given rise to that of the mountains. (Ptol. viii. i. 49; Curt. viii. 10, 19, 22; Oros. iii. 19.)

Next comes a figure representing, as it seems, a female soldier, and an inscription taken from Solinus (52, § 15): **Pandea gens Yndie a feminis regitur.** Adjacent to this figure is a town set in a frame, with an inscription taken in substance from Isidore (xv. 1, § 6): —**Nuam** [Nysam] **cibitatem Dionisius pater condidit; replens eam L.**

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India. milibus hominum. Beyond this comes a mountain, with an inscription from Solinus (52, § 16), Mons Iobis acermeros [Jovi sacer Meros] dicitur in cujus specu nutritum Liberum patrem Yndi veteres afmant [adfirmant].

Passing a nameless affluent of the Indus we come to an angular range of mountains, enclosing an inscription representing the substance of passages from Pliny and Solinus, in close connection with the subject of the next article, which it will be convenient to consider first. This is a town on the Indus, with an inscription taken almost *verbatim* from Solinus (52, § 12), Pobbrota [Palimbothra] civitas quam inhabitant Prasia gens Yndie validissima quorum rex DC peditum et equitum XXX et elephantorum VIIII cotidie [quotidie] ad stipendium vocat. The town here alluded to, Palimbothra, mentioned by Ptolemy as a royal city, by Arrian and Strabo as the principal city of India, and by the Alexandrian Romance as Polybote, answers to the city of *Patna*, whose Sanscrit name was PATALIPUTRA.

Between Palibothra and Mons Meros, a range of mountains is depicted, representing Mons Malleus, with the following inscription:—Gens Corcina circa Malleum montem habitant: cuius umbre ab [ad] aquilonem cadunt hyeme, ad austrum estate. Reference has been already made to this mountain in the *Introduction* (p. xvi.) The legend in the map is founded on Solinus, who says, *ultra Palibothram mons Maleus, in quo umbrae hieme in septemtriones, æstate in austros cadunt, vicissitudine hac durante mensibus senis.* Pliny, speaking of a tribe called Suari, says, *quorum mons Maleus*, and then describes the alternation of the shadows. The reader will notice Pliny's expression *quorum mons Maleus*, with which the map agrees more closely than with the text of Solinus. But what was the *gens Corcina* of

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the map? The name can hardly be intended to denote the Suari, still less the Prasian nation. The Peutinger Table, however, names a town CORSANIA, not far from the mouth of the Ganges, on which Palimbothra was situate, which may perhaps have suggested a transfer of its name to that of a people. But its equivalent is not known. (Ptol. vii. i. 73; Strabo, xv. p. 702; Plin. vi. § 68, 69; Solin. 52, 12, 13; Weber, *Rom.* vol. i. v. 4889.) **India.**

Beyond Palimbothra, on the sea coast, are **Mons Sephar, Drepanum promunctorium** (promontorium) and **Zimarim portus,** all of them names connected with the sea voyage between Egypt and India. SEPHAR, which was perhaps intended by our author as a repetition or continuation of the "Mount of the East" mentioned above, had an equivalent in a town of that name on the Arabian peninsula, described by Arrian, Pliny, and Ptolemy, as a "metropolis." DREPANUM, otherwise called LEPTEACRA and the "Indian promontory," was on the W. shore of the Red Sea; and ZIMARIS, so called by Solinus, but by Pliny MUZIRIS, was a commercial port on the coast of India, now probably *Mangalore,* and was considered dangerous on account of the pirates. (Plin. vi. § 104, 175; Solin. 54, 8; Ptol. iv. 5, 14; vi. 7, 41; vii. 1, 8; *Dict. of Bible,* iii. 1197; *Dict. Geogr.* ii. 380.)

Islands in Indian Ocean.

In the scarlet bifurcation, which represents the Red Sea, Persian Gulf, and Indian Ocean, we have a large triangular island, intended for *Ceylon,* with an inscription mainly borrowed from Isidore, xiv. 6, § 12, to the effect that it has two summers, two winters, and two springs in each year, and that the further part of the island abounds in elephants and dragons. In this latter point our cartographer has somewhat improved on Isidore, by converting his *bestiæ* into dragons. The notice of the ten cities comes from Orosius, i. 2. With regard to the form of the name *Taphana,* for Taprobane, we

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Islands in Indian Ocean.

may compare *Tapbana* in the map of Henry of Mayence. The inscription runs thus:—Taphana [Taprobane] insula Yndie subjacens ab eurum ex quo Oceanus Indicus incipit: habet in anno duas estates et duas hiemes et bis floribus vernat. Si ulterior pars elephantis et draconibus plena: habet et x civitates. The wild animals are duly displayed, with the title Dracones; as also is the river, which Isidore describes as intersecting the island.

Near Taphana are the islands Crise, Argire, Ophir, and Frondisia. Of these CHRYSE and ARGYRE are mentioned by Pliny as islands near the mouth of the Indus; by Mela, CHRYSE as near the promontory Tamus, probably *Cape Negrais*, in Burmah; ARGYRE as near the mouth of the Ganges. Ptolemy describes a silver region, ARGYRA, and a "golden chersonese," and also an island *Iabadiou*, whose capital was Argyra. Perhaps, on the whole, Chryse may be taken as representing *Sumatra*, and Argyre, *Java*, or the *Burmese* territory. But both of these, together with OPHIR, which Higden calls an island, represent collectively the gold and silver region of the East, so often mentioned in Scripture, and whose position, little known to the people of the West, is placed by the mediæval geographer at a group of islands, a position which seems to give a sort of certain definiteness to what is in itself uncertain. Frondisia stands for APHRODISIA, *al-Hiera*, in the Persian Gulf. Between Taphana and the next article is introduced an island called Ciprus, which seems to have found its way here from the list of islands of the Eastern Ocean, given by Julius Honorius, but for what reason is not apparent. It might probably represent Sippara, a town mentioned by Ptolemy, on the W. side of India, but this seems hardly probable. Lelewel thinks it is intended for Capraria, one of the Fortunate

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Islands; but as Capraria appears farther on, this does not seem likely. (Plin. vi. § 80, 111; Solin. 52, 17; 54, 13; Ptol. vii. 1, 16; Isid. xiv. 3, 5; 6, 11; Jul. Honor. p. 10; Higden, 1, 11; Clark, *Bible Atlas*, p. 37, *seq.*) **Islands in Indian Ocean.**

Returning to the mainland of India, we find the Ganges taking its rise in a range of mountains called **Osco**, and emptying itself into the ocean by two mouths forming a delta. In a space between these mountains and another range called CAUCASUS is a tree with figures of long-robed, red-girdled natives, busily employed in gathering the fruit, with the name **Gangines** above them. This name comes from Æthicus, and is found in Ptolemy as GANGANI, though these lived near the mouth of the river. The name is probably confused with the Aganginæ of Ptolemy, who dwelt in Lybia. They probably represent the GANGARIDÆ, a name which Isidore says denotes their neighbourhood to the Ganges, whose name, again, comes from GANGARUS, a king of India. Orosius informs us that the Ganges rises in the mountain range called OSCOBARES, where grows the plant called LASER. The name OSCOBARES, which Isidore writes OSCOBRIGIS, probably represents the *Oxian Mountains* of Ptolemy and Strabo, dividing Scythia from Bactria, and though the Ganges does not rise in them, their position, as well as those assigned to **Caucasus**, Paropamisus (**montes Paropanitates**), and Imaus (**mons Timabus**), is not unfairly represented in the Map. The Caucasus here named is of course the *Hindoo Koosh*, or Indian Caucasus. The name Caucasus was given, as Arrian tells us, by the soldiers of Alexander's army, in compliment to their leader, though unwittingly they underrated its value, for the mountain range which they so called was really far in advance of the true Caucasus between the Caspian and Black Seas, and much more distant from his and their own home. The tree, whose fruit the Gangines are so busily **India.**

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India. gathering, cannot be the Laser, or Laserpitium, which is a shrub only, and not a tree, but is no doubt intended to illustrate the inscription from Solinus, which is given below. (Ptol. iv. 6, 23; vii. 2, 13; Oros. i. 2; Æthic. 57, 106; Arr. *Exp.* iii. v.; Isid. ix. 2, 41; xvii. 9, 27; Plin. vi. § 65; xxii. § 101; Solin. 49, 6; 52, 8.)

A little above the tree is **Cadrusima**, and on the other side of the mountain **Alexandria cibitas**, two names for the same town, Alexandria, founded by Alexander, in the country of the Cadrusi, and due to a misunderstanding, as it seems, by Solinus, of the passage in which Pliny mentions it. Solinus calls it Cadrusium. (Plin. vi. § 92; Solin. 54, 2; *Dict. Geogr.* i. 463.)

Near these towns is an inscription founded on a passage in Solinus, descriptive of a peculiar people living near the sources of the Ganges, probably the Gangines already described:—**Solinus: Gangis fontem qui acolunt: solo bibunt odore pomorum silbestrium: qui si fetorem senserint, statim moriuntur.** The story comes from Megasthenes, who says that these people, whom he calls ἄστομοι, mouthless, live on the smell of roast meat and the scents of fruits and flowers, and are so much annoyed by bad smells, especially in camp, that they scarcely survive them. It has been suggested that he mistook a Sanscrit name resembling ἄστομοι in sound, and invented the story to explain the word. Pliny, in his account of them, omits the roast meat, but says that they carry the apples with them on their journeys, for bad smells easily deprive them of life, *graviore odore haud difficulter exanimari.* Solinus and Sir J. Mandeville improve upon this, and say that they die "anon." The stooping figure in the picture is doubtless inhaling his daily food, but he is plainly doing so carefully, lest

"The quick effluvia, darting through his brain,"

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he should India.

"Die of a rose in aromatic pain."

(Megasth. *frag.* 29; Plin. viii. § 25; Solin. 52, 29; Sir J. Mand. p. 297; Lardner, *Cycl. Geogr.* i. p. 67.)

After passing the **montes paropanitates** we encounter a figure engaged in screening himself from the solar heat with his own leg and foot. He has indeed but one leg, but it is a leg of great and varied ability. Not only does it, when "stuck stiffly out," like Miss Kilmansegg's "precious leg," serve as a natural parasol, but it is also an instrument of rapid locomotion. Solinus derived the legend from Pliny, and he from Ctesias, who wrote in the 5th century B.C., but never saw India. The Monocoli, or Sciapodes, whom Pliny describes, are mentioned by Scylax of Caryanda, who wrote a little before the age of Alexander, and also by Megasthenes, to whom they were described by the philosophers (Brahmins). The inscription, borrowed substantially from Solinus, stands thus:—**Monoculi** [Monocoli]: **sunt in India singulis cruribus pernici celeritate qui ubi defendi se velint a calore solis plantarum suarum magnitudine obumbrantur.** The reader will notice the change of *monocoli* (one-legged) into *monoculi* (one-eyed). Sir John Mandeville has described this marvel of creation, but places him in Ethiopia, a country frequently confounded with India, as a fruitful mother of marvels. He says, "In that contree ben folk, that han but O foot: and thei gon so fast, that it is marvaylle: and the foot is so large that it schade-wethe alle the Body azen the Sonne, whanne thei wole lye and reste hem." Schwanbeck, the German editor of Megasthenes, thinks that the Monocoli were described to Megasthenes under their Sanscrit name *ékapádas*, μονόποδες (one-footed), and that he, with a pardonable pun, changed the

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India. name into ὠκύποδες (swift-footed). The original of the story was probably some animal of the monkey tribe, developed by natural selection into the Monocolus man; or perhaps the whole story is a perversion of the Indian use of umbrellas, noticed by Arrian. (Megasth. *frag.* 29, pp. 67, 116; Ctesias, p. 378, *ed. Baehr.*; Aristoph. *Pax.* 1554; Plin. vii. § 23; Solin. 52, 29; Isid. xi. 3, 23; Mandeville, *Trav.* p. 157; Philolog. Mus. i. 245; Arr. *Ind.* p. 540.)

Beyond the Monocolos figure the Ganges divides itself into two streams, forming an island or delta, within which is an inscription made up from two passages in Solinus, who says that the least breadth of the Ganges is eight miles, and the greatest nineteen miles; that the river makes an island, whose king can send out 4000 cavalry and 50,000, not 80,000, infantry soldiers. (Solin. 52, 7, 11):—**Solinus: minima Gangis latitudo per VIIII passuum, maxima per XIX patet. Idem Ganges insulam facit cuius rex IIII milia militum** [equitum] **et LXXX peditum.**

Opposite the N.W. mouth of the Ganges a second Mount Caucasus appears, placed within an island called **Tile**, fruitful in all good things. The island which this denotes, Tylos, in the Persian Gulf, is placed by Solinus in India. The inscription is taken in substance from Solinus, in a passage upon which follows closely an account of Mount Caucasus, to which circumstance perhaps is due its position within the island of Tile. (Solin. 52, 49, 50; Isid. xiv. 3, 5; Aug. *Civ. D.* xxi. 5, 1.) North of the branch of the Ganges first mentioned, is an inscription descriptive of the length of India, the variety of the nations living within its limits, and its natural products, as follows:—**Ganges. Decies septies centena et L millia passuum longitudo Indie tenet, teste Solino. Item V civitatum et diversissimo** [e], **gentes monstruoso vultu, ritu, et habitu vario, plus**

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quam credi possit. Gemmarum et metallorum affluentia cum periculo totius generis bestiarum et serpentium quæ omnia potius legenda sunt quam pingenda. India.

This is taken from several passages in Solinus,—the distances from 54, 10; the 5000 cities from 52, 4; the variety of races and dresses in substance from 52, 19; the personal appearance of the natives from 52, 27; and the abundance of precious stones from 52, 53–62.

Adjoining this, on the left, is a sort of triangular compartment, enclosed between **Mons Caucasus** on one side and **Mons Timabus** on the other, divided by a river, and ending in a mountain with the words, **promunctorium Samara.** It contains also the following—(1.) An inscription, **India que** (quæ) **finem facit**; (2.) A representation of foliage, with the words, **Pallande silbas pipereas habent**; (3.) A town called **Cristoas.** These names and descriptions seem to be founded on passages in Orosius and Solinus. The former says that the Mons IMAUS, for which a *v. l.* has TIMAVUS, is at the extreme E., where the Caucasus terminates, and where the river CHRYSORRHOAS, and the promontory SAMARA, are met by the Eastern Ocean. The promontory Samara may perhaps represent *Sumatra*, called Samara by Marco Polo, or a place in the silver Chersonese called Sambra. The river may be the river called by Ptolemy *Oichardus*, and by Orosius, *Octachordis;* but respecting the town CRISTOAS little can be offered in the way of suggestion beyond a similarity in name to *Chrysorrhoas*, a river mentioned by Orosius. The pepper woods are described by Solinus, after Pliny, as frequent on the S. side of the Caucasus, and are also mentioned by Cosmas Indico-Pleustes and Isidore, but who the Pallandæ may be it is difficult, if not impossible, to say. Ptolemy mentions a tribe called *Pulindæ* on the N.W. side of India, a town called *Palanda*, and also a river, called

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India. *Palandes*, in the Golden Chersonese; and it must be added that the whole compartment has an appearance of being intended to represent India beyond the Ganges, with the exception that it is situate on the W. instead of the E. side of that river. (Ptol. vi. 15, 2; vii. 1, 64; 2, 3, 5, 25; Oros. 1, 2; Solin. 52, 50; Cosm. Indic. iii. p. 336, *ed. Montf.*; Isid. xvii. 8, 8.)

Before quitting India we have to notice some articles relating to its zoology in other parts of the map. In the part which adjoins Ethiopia we have—(1.) An animal intended for a rhinoceros, though putting forth a speed which that animal does not usually possess. Above it is a superscription, altered and abridged from Solinus:—**Solinus: In Yndia nascitur Rinosceros cui color buxeus: in naribus cornu unum mucronem excitat quum adversus elephantes preliatur: per** [par] **ipsis in longitudine, brebior cruribus, naturaliter album petens, quam solam intelligit ictibus suis perviam.** This description, founded upon Pliny, and which agrees almost word for word with Diodorus, who followed Agatharchides, is substantially correct. The rubbing of the horn against rocks seems to indicate the habit of the animal in wallowing on the ground like a pig. His way of fighting with the elephant is correct in itself, and agrees with the description of Strabo, though there is no real foundation for the statement of habitual enmity between the two animals. (Plin. viii. 71; Diod. Sic. iii. 35; Strabo, xvi. p. 774; Solin. 30, 21.)

(2.) Below this comes a description of the MONOCEROS, or unicorn, which Isidore identifies with the rhinoceros, but which our author appears to have regarded as distinct. The term unicorn, which, though not invariable as regards the species, may be applied justly to the most common sort of Indian rhinoceros, has been transferred in our English Bible

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to denote an animal of a totally different kind. Solinus, following Pliny pretty closely, calls the monoceros *atrocissimus . . . monstrum mugitu horrido, equino corpore, elephanti pedibus, cauda suilla, capite cervino, cornu è media fronte . . . splendore mirifico, ad magnitudinem pedum quattuor . . . vivus non venit in hominum potestatem et interimi quidem potest capi non potest.* (Plin. viii. § 76; Solin. 52, 39.) This description is founded on that of Ctesias concerning the Indian ass, but with an augmentation of the horn from two to four feet. Aristotle also describes this animal as a unicorn, with a horn in the centre of his forehead. The late J. C. Bähr, editor of Ctesias, thought that he meant to describe a rhinoceros, but the description by no means fully answers to this opinion. The name rhinoceros occurs first in Agatharchides, about 150 B.C., and some of the animal's habits described in the preceding article were evidently unknown both to Ctesias and Aristotle. The description of Agatharchides is followed by Diodorus, circ. A.D., who does not mention the unicorn. Strabo, A.D. 20, briefly notices the unicorn as a horned horse, said by Megasthenes to be found in India, but he describes the rhinoceros from the description of Artemidorus, confirmed by his own observation. Pliny and Solinus, as we have seen, regard the two animals as distinct, and both are described separately by Cosmas Indico-Pleustes about 535 A.D. Figures of both, taken from MSS. either at first or second hand, are given in Montfaucon's edition of Cosmas. His rhinoceros has two horns, and he says that he had seen the animal, both alive and dead, in Ethiopia—*i.e.* probably in Abyssinia. The *monoceros* he says that he had not seen, but made his drawing from bronze statues in the palace of the king of Ethiopia. He identifies it with the animal mentioned in Numb. xxiii. 22, and Pss. xxii. 21, xxix. 6. In all these passages the LXX. version, which

India.

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India. Cosmas quotes accurately, renders the Hebrew word by *monoceros*. In the first of them the Vulgate has *rhinoceros*, and in the two last *unicornis*. With this exception Isidore appears to be the earliest writer who regards the two animals as identical, and also to be one of the first to introduce the story of the maiden, unknown to Cosmas a century before, which found so much favour in later times, and which appears in the Bestiaries, with illustrations, in some of which the deluded animal is represented as reposing in all confidence in the lap of a lady, while the treacherous hunter, in full armour, stabs him from behind. This is described in the map in a legend borrowed from Isidore:—Ysidorus in libro XII ethimologiarum [Etymologiarum] capitulo II. Sicut asserunt qui naturas animalium scripserunt. Huic monoceroti virgo puella proponitur, que venienti sinum aperit: in quo ille omni ferocitate deposita caput [caput] ponit, sic que soporatus, velud [velut] inermis capitur. The monoceros is also described in the Alexandrian Romance—

> "A best there is, of more los,
> That is y-cleped monoceros."

The figure of the *monoceros*, as given in Montfaucon from Cosmas, is like that of an antelope, with a horn rising straight upwards from his forehead. This resembles what used to be regarded in Europe as the horns of unicorns, but which are really tusks of the narwhal, *monodon monoceros*, a native of arctic, and perhaps antarctic, but not tropical, seas; and it is worthy of remark that Pietro della Valle, after mentioning Pliny's description of the monoceros, says that Captain Woodcock, an arctic voyager, had told him that he had met with unicorns near Greenland. Whether the original, from which the horns of the statues which Cosmas saw were

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imitated, was one of these tusks, cannot be ascertained, nor what the animals were which Montfaucon says the Jesuit missionaries in Abyssinia, who had reared them, regarded as unicorns. The whole story is perhaps a composite one, and the narwhal's tooth has been fitted to the head of some goat-like animal, whose pair of horns, in a side-long position, has appeared to a distant observer like a single one. (Ctes. § 25; Agatharch. ap. Phot. *Bibl.* 250, p. 455; Arist. *Part. Anim.*, iii. 2, 7; Strabo, xv. p. 710; Cosm. Indic. xi. p. 335, *ed. Montf.*; Isid. xii. 2, 12, 13; *Geographia Universalis*, p. 25; P. d. Vall. ii. 491; Weber, *Rom.* i. v. 65, 38; Brit. Mus. *Bibl. Reg.* xii. F. 13; *Harl.* MSS. 3244; Cahier et Martin, *Mél. d'Arch.* ii. 220; Yule, *Marco Polo*, ii. 234.) India.

(3.) In Egypt, on the borders of Arabia Petræa, there is a pictorial representation of a fabulous animal called *Eale*, with an inscription taken substantially from Solinus, as follows:—**Solinus: Eale nascitur in Indıa, equino corpore, cauda elephanti, nigro colore, maxillas caprinas preferens** (*Sol.* Maxillis aprugnis), **cornua ultra cubitalem longa, neque enim rigent, sed moventur ut usus exigit preliandi, quorum cum uno pugnat, alter replicat.** Some of the verbal alterations in the above inscription proceed from the *Geographia Universalis*, or from the Bestiaries; but what animal possesses this convenient method of simultaneous defence and offence is perhaps not to be ascertained. Pliny says it was as large as a hippopotamus. It may be the beast called by Cosmas, who says he had eaten of its flesh, *Choerclaphus*, whose teeth weighed 13 lbs. each. (Plin. viii. 73; Solin. 52, 35; *Geogr. Univ.* p. 25; Bibl. Reg. Brit. Mus. xii. F. 13; Cosmas, Indicopl. p. 336, *ed. Montf.*)

(4.) To these we have to add a fabulous animal, the MANTICHORA, with a human head and a leonine body, re-

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India. puted to be a native of India, but transposed in the map to the north of Caucasus. This is described in a legend taken from Solinus, as follows:—**Solinus: Manticora nascitur in Yndia, triplica dentium ordine, facie hominis, glaucis oculis, sanguineo colore, corpore leonino, cauda scorpionis, voce sibilla.** Solinus adds that it has a particular relish for human flesh. The picture given by Ctesias, from whom Pliny derived his description, is even more frightful still, especially as to the tail. This is furnished, he says, with at least three stings, which the creature is able to project at an enemy like darts, and so venomous as to cause instant death. But he says nothing about the *vox sibila* and its imitative powers. It must be allowed that our cartographer, perhaps in compassion to his readers, has diminished the terrors of the tail, which, though defiant in attitude, appears nevertheless to be destitute of scorpionic sting. The writer of the *Geographia Universalis* adds that his speed is swifter than a bird's flight, and that with his shrill voice he is able to go up and down the scale. (Ctes. 6; Plin. viii. 75; Solin. 52, 37; *Geogr. Univ.* p. 25.) Near this animal is a nameless tree, which seems to be intended to represent an Indian fig-tree, *ficus Indica* (Plin. xii. 23).

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CHAPTER III.

ASIA—*Continued.*

Bactria—Hunni—Scythia and Serica—Eoneæ Insulæ—Olchi—Mons Molans—Gog and Magog—Sogdiana—Samarkand—Islands of the Northern Ocean—Hyperboreans—Turks—Scythotauri Scythæ—Arimaspi—Albani—Colchis—Caspian Gates.

Bactria.

QUITTING India we proceed to the countries lying on the N. and N.W., and at the source of the Ganges we find **Bactria,** enclosed between two branches of the Caucasus, the upper part of the river **Bactrus,** whose name appears below, and the **montes Memarmau.** Of these the river Bactrus is said to have given its name to the very ancient, but now much decayed town **Bactrum,** *Balkh.* The mountains are called by Orosius MONS MEMARMALI, and are said by him to divide the Hyrcanians from the Parthians. They probably represent an outlying branch of the Paropamisus, perhaps the range called by Ptolemy the Sariphian mountains in Margiana; but the origin of the name Memarmali does not appear. The Bactrian district is chiefly occupied by the figure of a camel having two humps, as a Bactrian camel ought to have, with an inscription from Isidore:—**Bactria camelos habet fortissimos, nunquam pedes atterentes.** This is founded on Solinus, who says that the Bactrian camels are distinguished from the Arabian by having one hump only, whereas the Arabian have two, a statement directly contrary to the fact, as well as to the authority of Aristotle and Pliny. He is followed in his mistake, in increased measure, by Isidore; but our author has

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Bactria. judiciously preferred to represent his camel with his proper number of humps. (Arist. *H. Anim.* ii. 1, 24; Plin. vi. § 48; viii. § 67; Solin. 49, 1, 9; Æthic. § 109; Isid. xii. i. 35; xiv. 3, 30; Ptol. vi. 10, 5; *Harl. MSS.* 3244.)

Hunni. Following the **montes Osco**, continued in **mons Timaus**, we find, in a space enclosed between these mountains and a nameless river, which may perhaps represent the river *Ottorogorra* of Orosius, a town called **Nucasafris**, and further on **Octoricirus civitas.** None of these can be identified with any certainty, though the Alexandrian Romance mentions Nicosar, or Nygusar, "prince of Nynguen," and Octiatus "Darie's odame," Darius's brother-in-law, and possibly our cartographer may have thought it his duty to give local habitations to these illustrious chiefs. (Weber, *A. R.* vv. 2079, p. 2081, 2273.) Just above is the inscription **Hunni Sithe**, the Huns, who are said to have proceeded from the neighbourhood of the Caucasus. (Ptol. vi. 16, 8; Oros. i. 2 Amm. Marc. xxxi. 3; Isid. ix. 2, 66.)

Scythia and Serica. We now come to the great region occupying the N.E. and centre of Asia, inhabited by the Seres, and by various races of semi-mythical character, comprised under the general name of Scythians.

Beginning at the E, we find a river, **fluvius Boreas**, emptying itself into the sea at a place called **promunctorium Boreum.** These names denote the FLUMEN BOREUM, and the PROMONTORIUM BOREUM of Orosius, both being rather suggestive than indicative of the unknown northern ocean, which Æthicus mentions under the name *oceanus borricus.* (Oros. i. 2; Æthic. § 31, 60.)

The river Boreas appears to rise in a range of mountains without a name. In the space enclosed by the river, the mountains, and the ocean, are three inscriptions. (1.) The first expresses the sense of a passage in Pliny, followed by

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Solinus, to the effect that a great part of Asia suffers from extreme cold, and has consequently large tracts of desert land, and that the Scythians inhabit the country which reaches from the north to the beginning of the warm and genial east. The inscription stands thus:—**Hic initium orientis estivi, ubi immensas esse nives Marcianus et Solinus dicunt.** Marcian Capella says that the Caspian Sea pours itself into the Scythian Ocean *in confinio ortus æstivi;* and in another passage, that where the course of the Caspian lies towards the Eastern Ocean, there are at the beginning *profundae nives,* and afterwards a great desert. (Plin. vi. §§ 33, 34; Solin. 17. 1; Marc. Cap. §§ 665, 693.) (2.) The second inscription, taken from Solinus, refers to a group of islands, the inhabitants of which were reputed to live on the eggs of sea birds:—**Eones insulas qui inhabitant omnis** (ovis) **marinarum avium vivunt.** (Plin. iv. § 95; Mela, iii. 6; Solin. 19, 6.) (3.) The third inscription records that from this point, as far as the Mæotides paludes, the country is called by the general name of Scythia:—**Ab hinc usque ad Meotides palludes generalit** [er] **Sithia** [Scythia] **dicitur.** The islands of the Œones were situate, according to Xenophon of Lampsacus, quoted by Pliny, in the great northern sluggish sea, which Hecatæus called the Amalchian, and the habits ascribed to their inhabitants no doubt resemble in some degree those of some of the northern sea islands; but it would be in vain to seek for any precise equivalent to **Eone** or **Eonee insule** of the Map, which appear just opposite the first of the foregoing inscriptions. (Plin. iv. § 95; Solin. 19, 6; Tacitus, *Germ.* 44, 46; Mela, iii. 6.)

Scythia and Serica.

Eonee insule.

In the same neighbourhood, viz., in the dark and frozen ocean, lying round the shores of the unknown North, we find other mythical islands, some of them inhabited by mythical

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Eonee insule. monsters, so long believed in by Europeans; (1) the island of the horse-hoofed men:—**Spopodes** (hippopodes) **equinos pedes habent**; (2) that of the **Phanesii** (Fanesii), called Auryalyn in the Alexandrian Romance, a bat-like race, who, whenever they covered themselves at all, were wont to use the membranes of their ears as wrappers:—**Phanesii membranis aurium suarum teguntur**; (3) the vast island **Albatia**, distant three days' sail from the shore of Scythia: —**Albatia insula est immensa, ad quam triduo navigatur a litore Scitharis** (Scytharum). All these are mentioned by Pliny on the authority of Pytheas. The last was called by him *Basilia*, by Pliny *Baltia*, and by Solinus *Abalcia*. The Fanesii are called by Mela and Isidore Panoti and Panotii, *All-ears*. The idea may have been suggested by the manner in which the ladies of the Uzbek Tartar race arrange their dress, so as to present an appearance of this kind. (Plin. iv. § 95; Mela, iii. 6; Solin. 19. 6; Isid. xi. 3, 19, 24; S. Jer. Ep. 77, 8; Morley, p. 681. Wood, *Trav. to Source of Oxus*, p. 144.)

Returning to the mainland, below the mountains from which proceeds the river Boreas, there is an inscription, **Hic post nives longa deserta**, indicating the wide desert region near the centre of Asia, to the N. and W. of China, which has **Seres.** been mentioned above; and below this, **Seres primi homini** (homines) **post deserta occurrunt a quibus serica vestimenta mittuntur.** The name Seres, *Chinese*, appears first in Ctesias, though with little or no accuracy of knowledge respecting them. Their silk is mentioned by Aristotle, but the name of the people does not appear again till the time of Virgil. (Ctes. fr. 22, p. 371; Virg. *Georg.* ii. 121; Plin. vi. § 54; Mela, iii. 7; Isid. xiv. 3, 29; Yule, *Marco Polo*, ii. 415.)

Below this comes the river **Boemaron**, called by Æthi-

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cus BEOMARON. It probably indicates one of the great northern rivers, but can hardly be identified with any one. Not far from it is the city **Choolissima**, built by Magog, son of Japhet. An envious rent in the parchment has destroyed the next word or two, but the inscription ends with describing the nation referred to as the most cruel of all the Scythian tribes:—**Urbs choolissime quam edificavit Magog filius Japhet all . . . . . athe crudelissime gentes sitharum.** The city is said by Æthicus to have been built on the heights of the Olchi, in the far north, surrounded by the river Beomaron, between the Caspian Sea and the Northern Ocean, and further, that he himself spent a year there. The name Olchi perhaps represents the Colchi, with whose name the *regio Colica* of Pliny is probably connected. Æthicus says that it was besieged by Alexander for a long time, and taken after some loss on his side. The capital of the land of Magog is called in the Alexandrian Romance Taracun, and its inhabitants are described as the most barbarous of human beings— Scythia.

". . . . that vile countreye
That is y-hote Taracun."—5970.

It was taken by Alexander with great difficulty. The legend of the Map appears to rest upon these two stories, which may perhaps be regarded as representing the victories of Alexander over the Scythians. (Arr. *Exp.* iv.; Æthic. lxvi. § 60; Plin. vi. § 15; Morley, p. 680; Weber, *Metr. Rom.* i.)

Opposite the island Albatia is a mountain, **Mons Molans.** This may be intended to denote the barrier mountain (moles) which obstructed the way to Taracun, of which we shall soon hear. (Morley, p. 681; Weber, i. 6160.) Or it may represent the mountain Chelion, on which, after offering sacrifices, *immolatis hostiis*, Alexander

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Scythia. excogitated his plan of enclosure. *Mons Molans* would thus be the Mount of Sacrifice.

> "He took barounes mony on,
> And bent to a hil cleputh Celion,
> And ther, on Sarsynes wise,
> Maden offering and sacrefyse."

We come now to two inscriptions which express the substance, and in some places the words, of several passages, more or less consecutive, in Æthicus, describing the country and the truculent race of Magog, and their incarceration by Alexander. The first paints the horrors of the climate, and its intolerable cold, caused by the piercing wind called *bizo*. It further states that the country is occupied by a most vile race, given to habits of extreme barbarity, who eat human flesh and drink men's blood—the accursed race of Cain; and how the Lord shut them up, through the agency of Alexander; for an earthquake took place, and in the king's sight mountains fell upon mountains all around them. Where the mountains failed, he enclosed them with an impenetrable wall, which took him a year and four months to build. Then comes a picture of the wall with four towers, and a second inscription, to the effect that the enclosed race are believed to be the same as the Anthropophagi of Solinus, among whom he reckons the Essedones. They will hereafter break out in the time of Antichrist, and carry persecution throughout the world.

> "No cometh they thennes ay
> Till hit come to domesdaye."

The text of these inscriptions stands thus:—Omnia horribilia plus quam credi potest: frigus intollerabile: omni tempore ventus acerrimus a montibus quam incole bizo vocant. Hic sont [sunt] homines truculenti nimis,

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humanis carnibus vescentes, cruorem potantes, filii Caini maledicti. Hos inclusit Dominus per magnum Alexandrum; nam terre motu facto in conspectu principis montes super montes in circuitu eorum ceciderunt: ubi montes deerant, ipse eos muro insolubili cinxit. Scythia.

Isti inclusi idem esse creduntur qui a Solino Antropophagi dicuntur, inter quos et Essedones numerantur: nam tempore Antichristi erupturi et omni mundo persecutionem illaturi.

In this account the reader will perceive the confused mixture of sacred, profane, and purely legendary history. Its sources are the Book of the Apocalypse, and the authentic history of Alexander, as perverted by Eastern tradition. The story of Alexander and the wall is mentioned by S. Jerome. It appears in the Koran, but had long before found its way into Western Europe, and the Alexandrian Romance, so often mentioned, was its legitimate descendant. The cannibal propensities ascribed to the Scythian race are mentioned by Herodotus, and afterwards by Mela and Solinus. The reader will also learn and appreciate the derivation of the word **bizo**, the name for the cold N.E. wind so acutely felt from time to time in Europe, and known in French as the *vent de bise*, which our Map-maker, following his authority Æthicus, assures us is derived from the speech of the Mongolian race, so much dreaded in Europe in the 13th century. (Rev. xx. 2, 8, 9; Herod. iv. 106; Mela, ii. 1; Solin. 15, 13; Isid. ix. 2, 132; Æthic. 38, 41; Sale, *Kor.* c. xviii. p. 247; Weber, vol. i. 6188; Morley, p. 681; Diez, *Lex. Etym.* p. 54.)

Near the above inscription are the towns:—**Seres civitas**, the supposed capital of the Seric region mentioned by Ptolemy, Julius Honorius, and Isidore, but what place is intended by them is uncertain (Ptol. vi. 16, 8; Isid. xiv.

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Sogdiana, &c.

3, 9; Æthic. *Cosmog.* p. 12; Yule, *Marco Polo*, i. 203); **Caspia civitas**, whose equivalent may perhaps be found in the town Heraclea, in the country of the Caspii, built by Alexander, and afterwards called Achais (Plin. vi. § 48; Solin. 48, 4); and **Panda oppidum Sogdianorum**, a town mentioned by Pliny, near which Alexander erected altars to commemorate the terminus of his expedition, but whose site is unknown. (Plin. vi. § 49; Solin. 49, 3; Ptol. vi. 12, 4.) Near it are the words **Sogdiani et Dache gentes.** The latter, mentioned by Virgil as *indomiti Dahæ*, lay between Sogdiana and the Caspian Sea, and were subdued by Alexander. (Curt. viii. 3, 16; Oros, i. 2; Virg. *Æn.* viii. 728.) A little higher up we meet with the inscription **Hircani hic habitant.** The people referred to, the Hyrcani, really lived on the south shore of the Caspian Sea, and are in fact so placed in the map by a duplicate entry of the name. The cartographer has thought it right to associate them with the sources as well as with the mouth of the Oxus: for, just above, he has represented the Oxus issuing from a lake, with the inscription **Oxus fluvius.**

Above the Oxus is the city **Samarcan**, SAMARKAND, the Maracanda of Arrian and Ptolemy. The form in which the name appears indicates some information from the East independent of the sources usually resorted to by our cartographer, and is the same as is found in Marco Polo, though it could not have been derived from him. (Arr. *Exp. Al.* iii.; Ptol. vi. 11, 9; Yule, *Marco Polo* i. 170.) Just below is a figure of a pelican's nest, with the pelican wounding his own breast to feed the young ones, who are opening their mouths to receive the blood. The words of the superscription, **pro pullis scindo mihi cor**, express the story concerning the pelican, which relates that the mother kills her young ones either by kisses or, as S. Augustine says, by blows, and mourns

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for them during three days, after which time the male bird wounds himself in the breast and revives the brood with the blood which issues therefrom. It is as old as the 4th century, and appears in the works of S. Epiphanius and also of S. Augustine, though he by no means requires us to accept the story as certain. It is told also by Isidore, and its aptitude for an ecclesiastical signification doubtless caused it to be adopted in heraldry, under the device of the "pelican in her piety." (*Hofm.* Lex.; S. Aug. in Ps. ci. (cii.) 6, vol. 4, p. 1299; Epiph. *Physiol.* 8; Isid. xii. 7, 26; Harl. MSS. 3244; Cahier et Martin, ii. 136.) On the left of this is a figure of a monster, with a bird's beak and semi-human limbs, with the superscription **Ticone gentes,** a race whose name has been applied as a description of their personal appearance. Their proper country is Thrace, but they are mentioned by Pliny and Solinus as placed by some between the north and India. (Plin. vi. § 55; Solin. 51, 1.) **Hyrcania.**

The river Oxus, having been joined by the Bactrus, which our cartographer has perhaps confounded with the Icarus mentioned by Pliny as falling into the Oxus, enters the Caspian Sea, **Ostia Oxi fluminis.** This sea, according to Strabo and others, but not Ptolemy, was an inlet from the great Northern Ocean. (Strab. xi. p. 507; Mela, i. 2; Plin. vi. §§ 36, 52; Solin. 17, 3; Oros. i. 2: Ptol. vii. 5, 4.) A second inscription, referring to the mouths of the Oxus, records that the Hyrcanians live at them, and describes their character in accordance with Solinus:—**Hircani Oxi fluminis** [ostia] **habent, gens silvis aspera, feta tigribus, copiosa immanibus feris.** It is not known that the Hyrcani ever held the mouths of the Oxus; but they held the coast of the Caspian, not very far from the spot where the Oxus once discharged itself into that sea, and not, as now, into the Sea of Aral. In illustration of the abundance

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Hyrcania.

of tigers in Hyrcania, the cartographer gives a picture of that animal, with an inscription describing how the hunters succeeded in getting away safe with the cubs by placing a mirror in the path of the pursuing tigress:—**Tigris bestia quum catulum suum captum percipit concito cursu persequitur cum catulo fugientem, at ille velocis equi cursu in fugam properans speculum ei projicit et liber evadit.** The speed of the tigress in her pursuit to recover her lost cubs is described by Solinus, Pliny, and Mela. The two last tell us how the hunter is obliged sometimes to abandon one cub, in order to escape her fury, and secure the rest; but they do not mention the expedient of the mirror, which is described by S. Ambrose, and alluded to by Claudian, and followed in the later Bestiaries. The passage from S. Ambrose is as follows:—*ubi vacuum raptæ sobolis cubile reperit, ilico vestigiis raptoris insistit . at ille . . . equo vectus fugaci videns tamen velocitate ferœ sere posse præverti . . . . ubi se contiguam viderit, sphœram de vitro projicit, at illa imagine sua luditur et sobolem putat. revocat impetum colligere fœtum desiderans.* Claudian, speaking of the *Hyrcana mater* pursuing the robber of her cubs, says,

> "Jam jamque hausura profundo
> Ore virum, vitreæ tardatur imagine formæ."

(Plin. viii. § 66; Mela. iii. 5; Solin. 17, 6; S. Ambrose, *Hexaem.* vi. 4; Claudian, *Rapt. Pros.* iii. 268; Cahier et Martin, *Mélanges d'Arch.* ii. p. 140; Harl. MSS. 3244.

At the junction of the Caspian Sea with the Northern Ocean are two islands, **Bizes** and **Criselida**, which it is difficult, if not impossible to identify. Whether the former name represents in any way the BYCE PALUS at the head of the Palus Mæotis, or the river *Bizes, Buces,* or *Bycas,* mentioned

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by several authors, or whether it denotes the island of the cold north wind Bizo, it is impossible to say, but Æthicus seems to place it somewhere near the Orkneys. The island CRISELIDA, written by Æthicus *Crisolida*, seems to represent the precious stones, *calchirios pretiosos in modum Crisolidi*, which he describes as abounding in the island Rifarrica, and in the Scythian region in general. (Æthic. 22, 38, 39.) Both Bizas and Criselida are mentioned in the Alexandrian Romance, which speaks of Criselida.

> ". . . al the folk of Crisolidas,
> A folk of Griffayn and Besas."

Adjoining Criselida is an island entitled **Capharica**, with an inscription running thus: **Silvarum habet copiam. Ars habitantium in ea in sbutendis** (subvertendis) **urbibus est: armorum habet copiam.** This is taken from the description of the island RIFARRICA by Æthicus, who speaks of an abundance of wood, and describes at length the wonderful battering engines used by the inhabitants. The name RIFARRICA, in the barbarous Latin of Æthicus, or of his transcriber, represents, no doubt, in general terms, the country of the Riphæan Mountains, that little known and semi-mythical region in which Mela said that the Tanais rises, and beyond which, at the back of the north wind (ultra Aquilonem), dwell the Hyperboreans, of whom we shall hear presently. This region, altered by later writers to suit their own views of mythical propriety, appears in the map, as in Æthicus, in the form of islands, of which, after Rifarrica, comes Triphicia, with an inscription, to the effect that the natives carry on a seafaring industry:—**Que** [qui] **in Triphicia insula habitant nauticam industriam exercent.** The name *Triphicia*, or *Tripicia*, may possibly proceed from *Taphrus*, or *Taphrae*, the name of a place on the isthmus of Perecop, Rifarrica.

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Tri-phicia. mentioned by Pliny just before his account of the Riphæan Mountains and the Hyperborean race. Æthicus says it was a little island in the ocean, from which Alexander obtained bitumen for constructing his wall for enclosing the nations of Gog; the only island, or indeed region, in the world, he says, which furnishes that substance—

> "A clay they haveth, verrament,
> Strong so yren, ston, or syment."

(Æthic. 36, 37, 41, 42; Plin. iv. § 87; Mela, ii. 1, iii. 5; Marc. Cap. § 664; Isid. xiv. 8, 7, 8; Weber, *M. R.* l. v. 6176; Morley, p. 679.)

Following the coast of the ocean, we come next to a promontory, on which, as its inscription, abridged from Solinus, says, the Hyperboreans dwell, happiest of human races; for they live without quarrelling, and without sickness, as long as they please. They who become weary of living, as is sometimes the case, repair to a well-known rock, and throw themselves into the sea, thinking this the best kind of burial:—**Yperborei ut dicit Solinus gens est beatissima; nam sine discordia et egritudine bibunt, quam diu volunt: quibus tedvit bibere, de rupe nota se in mare precipitant, illud optimum genus sepulture arbitrantes.** The bliss and long life of the Hyperboreans are described by Pindar and other early writers. Pindar, as rendered by Cary, had sung of them thus:—

> "Disease nor age approaches near
> The sacred race; nor toil they fear;
> Nor furious battle; sheltered still
> From Nemesis to work them ill."

But the optional duration of their life, and their mode of terminating it when they became weary of its length, was introduced later, and, as it would seem, by a transfer of

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a part of the account given by Herodotus of the Massagetæ (Herod. i. 216; Pind. *Pyth.* x. 46-69; Clem. Alex. *Strom.* i. 15; Plin. iv. § 90; Mela, iii. 5; Solin. 16, 2.) Enclosing this smiling corner of the world is a river called **Cliteron**, whose name may perhaps represent the Cyrus, but which is probably beyond identification, unless it be a corruption of a word for a barrier or boundary of the happy region beyond it. Next comes the Island **Miopar**, with a nameless satellite close by; the two, no doubt, answering to the Meoparonitic Islands which Æthicus is said to have visited, and to that wondrous Isle Meopante, between Egypt and India, which is indeed not land but water, into which Alexander descended; though it must be said that Æthicus regards this as incredible. It is described by the Alexandrian Romance:— Hyperborei.

"This yle is y-hote Meopante."

The inhabitants of these islands, the Meoparonitæ, were pirates and great sailors, and in order to obtain their assistance in his enterprise against the race of Magog, and procure the bitumen which their islands afford, Alexander is said to have propitiated them with presents, and to have set up altars, which are called by his name. Accordingly, next to MIOPAR we find the **Insula Mirabilis**, of which Alexander is said to have gained possession only by entreaties and hostages:—**Insula mirabilis quam Alexander non nisi per preces et obsides intrabit.** On the shore, adjoining it, are the **Are Alexandri.** The foundation of this wild story is perhaps to be sought in Arrian's account of Alexander's siege to a strong fortress in Sogdiana, of which, after much difficulty, he obtained possession, not by force, but by kind treatment of the men sent to treat with him. Eastern tradition speaks of a rock-fortress in Bactria which was

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Terraconta and the Turks.

besieged in vain by the great Iskander. The fortress mentioned by Arrian was in Sogdiana; but this difference is of little importance in a legend. We come presently to the Island Terraconta, in which our cartographer places the Turks, describing them, in most uncomplimentary terms, as belonging to the race of Gog and Magog, and addicted to the most foul and revolting habits:—**Terraconta insula quam inhabitant Turchi de stirpe Gog et Magog, gens barbara et immunda iubenum** [juvenum] **carnes et abortiba manducantes.** They are described in the Alexandrian Romance as

> The people of . . . that vile countreye
> That is y-hote Taracun.

The evil deeds with which the Turchi are here credited, are perhaps due in some degree to the intense alarm spread throughout Europe in the 13th century by the invasion of the Mongols or Tartars, of the same original stock as themselves, but whom they had conquered. The Turkish races extend over a vast range of country, under various names. Many Turks served in the Mongolian army; a Turkish race ruled in Asia Minor at the time that our Map was being drawn; and the Turks were known as the dangerous neighbours of the Greek Empire. Besides this, we know that the Ugrian or Magyar conquerors of Hungary in the 10th century, a race of the same Turanian stock as both Turks and Mongols, were thought to belong to the family of Gog and Magog, the great future persecutors of the Church. And lastly, it may be worth mentioning that one of the narrators of the atrocities of the Mongols, about 1243 A.D., was said to be an Englishman, whose tale is told by Matthew Paris. The story of their city Taraconta, a word evidently manufactured to suit the name of the people, its construc-

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tion, and the debate which Alexander held with a view to an attack upon the nation, as well as his inability to subdue them from the inaccessible nature of their country,—all this is described by Æthicus, and represents the popular belief of the middle ages; but the poetical romance assures us that the Taracontes were enclosed by Alexander in the same wall as the rest of the children of Magog, and that there they will remain until the coming of Antichrist. One word only need be added on the word Meoparonitæ. Their name, derived from the *myoparo*, a light vessel used chiefly for piratical purposes, indicates the piratical races of the north, whose ravages on the coast of Gaul are mentioned by Sidonius Apollinaris in the 5th century, and by Isidore in the 7th. (Cic. 2 *Verr.* iii. 186; Arr. *Exp.* iv.; Curt. viii. 10-23; Thirlwall, *Hist. of Greece,* vi. 312, 343; Æthic. §§ 32, 26; Sidon. Apoll. viii. 6, p. 473; Isid. xix. 1-20; Morley, p. 680; Matth. Paris, *Hist.* pp. 547, 610; Latham, *Var. of Man,* p. 61-75; Gibbon, c. lv. vol. vii. p. 89; Weber, i. v. 5970, 6676, 6664.) Opposite the Island Taraconta is a triangular space enclosed by the Riphæan Mountains, **Riphay Montes,** with an inscription, telling us that this region is called **Apterophon,** condemned to eternal cold:—**Hec regio Apterophon dicitur: eternis frigoribus dampnata** [damnata]: **sub Ripheis montibus.** The district here intended is the one described by Pliny and Solinus as PTEROPHOROS REGIO, a region of excessive cold, and so called because of the feather-like snow-flakes, which Herodotus calls feathers, and which are constantly falling there. (Herod. iv. 7; Plin. iv. 88; Solin. 15, 20.) In the Riphæan Mountains the river called **Flubius Meotides** takes its rise, and runs into the Euxine Sea, through three lagoons, on which appears the word **Pa-lu-des.** The river intended is probably the TANAIS (Don), and the

Terra-conta.

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Scythia. description is taken from that of Orosius. (Oros. i. 2; Solin. 40-1.) Adjoining this snowy region are two figures, one with a mace, the other with a sword, engaged in combat, and an inscription, founded on Solinus, but agreeing also in the main with Mela, as follows:—**Scitharum gens interius habitantium: asperior ritus: specus incolunt: pocula non ut Essedones de amicis, sed de inimicorum capitibus sumentes; amant prelia; occisorum cruorem ex vulneribus ipsis bibunt; numero cedium honor crescit, quarum expertum** [expertem] **esse apud eos prophanum est.** (Solin. 15, 15; Mela, ii. 1.) Next come the **Scitotauri Sithe,** SCYTHOTAURI SCYTHÆ, who, as Solinus says, slay strangers as sacrificial victims:—**pro hostiis cedunt advenas.** Mela calls them Tauri, and reminds us of the story of Iphigenia. (Solin. 15, 14; Mela, ii. 1.) Then an inscription, much corrupted, taken from Solinus, referring to the Satarchæ who dispensed with the use of money, and so escaped all accusations of public avarice:—**Catharum** [Satarchae] **Sithe, usu auri argentique dampnato, in eternum a puplica** [publica] **se avaricia dampnaverunt** [vindicaverunt]. Our cartographer has grievously marred the sense of the passage by writing *damnaverunt* instead of *vindicaverunt*, evidently by the mistake of copying the portion of the word with which the second line of its inscription ends. Mela adds some particulars indicating the intense cold of the climate and the unsophisticated manner of the inhabitants. (Solin. 15, 14; Mela, ii. 1.) Nearly parallel with the **Flubius Meotides** is another river, **Flubius Ylis qui et Laxates.** This represents the Jaxartes, called Laxates by Solinus, but which, as Pliny and Solinus tell us, was called Silis by the Scythians. It runs nearly parallel with the Oxus, viz., from S.E. to N.W.; but the map has given it a contrary direction, viz., from N. to S. (Plin. vi. § 49; Solin. 49, 5.)

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Above the Silis is a picture of two men engaged in the operation which inverts the banquet of Thyestes, and consists in cutting up and devouring the bodies of their deceased parents. The inscription says that they represent the Essedones, whose custom it was to devour the corpses of their defunct relations:—**Essedones Sithe hic habitant, quorum mos est parentum funera cantibus prosequi et congregatis amicorum cetibus corpora ipsa dentibus laniare ac pecudum mixtis carnibus dapes facere, pulchrius a se quam a tineis hec absumi credentes.** This account of the habit of the Essedones is given by Herodotus, and is followed by Mela and Solinus, from whom our author has borrowed it; but these writers add that they set the skulls in gold, and use them as drinking-cups, as was said of the Scythians above. Instead of this our cartographer appends a statement, apparently of his own invention, to the effect that the Essedones thought their mode of disposing of their friends preferable to allowing them to be devoured by worms, a sense of the word *tinea* which is found in Claudian. (Herod. iv. 26; Mela, ii. 1; Solin. 15, 13; Claud. in *Eutrop.* i. 114.) Scythia.

Immediately above the Essedones and their banquet is a picture of three men, Arimaspi, engaged in combat with a griffin, for emeralds, as we learn from the inscription:—**Carimaspi** (Arimaspi) **cum gryphis pro smaragdis dimicant.** A second inscription describes the griffins:—**Griphes, capitibus et alis aquileas** (aquilas) **corpore leones imitantur: volando bovem portabunt.** The description of the gryphons or griffins seems to come chiefly from Isidore, and it answers in great measure to the accounts, more or less credible in themselves, of the great bird called *rokh* or *rukh*, which was said to be able to take up an elephant in its talons. So the Bestiaries. Physiologus says, it lives

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Scythia. in India, and can carry off an ox in its talons for its young ones. It may be said, further, that the people of Northern Siberia believe in the existence of birds of enormous size; regarding, as they do, some of the fossil bones or horns of animals which are so often found there as claws or bones of birds. The story of the one-eyed race, the Arimaspians, who fight with the gryphons that guard the gold of the northern regions, is as old as Herodotus, who, however, expressed strong doubt as to their having one eye only, seeing, as he says, that people in general have two eyes. The reader will notice that one at least of the men in the picture has one eye, "a piercer," no doubt, in the centre of his forehead. But since the time of Herodotus, the prize for which the Arimaspians contended underwent a change. In Pliny it had become precious metals in general, and in Solinus precious stones, among which emeralds were thought to hold the third place in value. Our author, therefore, judiciously adopts the latest conclusion, and decides upon emeralds. (Herod. iii. 116; iv. 13, 27; Plin. vii. 10; Mela, ii. 1; Solin. 15, 23; Isid. xiv. 3, 32; Yule, *Marco Polo* ii. 349, 354; Cahier et Martin, ii. 226.) Above the Arimaspians are the **Robasci Sithe,** the RHOBOSCI, a tribe mentioned by Ptolemy as living east of the source of the Volga, and by Orosius as having the altars of Alexander within their boundaries. (Ptol. vi. 14, 9; Oros. i. 2.) Then the **Sauromate Sithe** (Plin. vi. § 38; Mela, i. 19; Solin. 15, 18), and in a triangular compartment above them the **Albani,** who are said to have grey eyes, and to see better in the night than in the day:—**Albani pupillam glaucam habent et plus nocte vident.** Their peculiar eyesight is described by Isidore, and their unclean and indecent habits by Æthicus. They inhabited the country now called *Georgia,* (Plin. vii. § 12; Solin. 15, 5; Æthic. 63, 65; Isid. ix. 2.

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65.) On the other side of the mountains which enclose the Albani is a stream called **Flubius Achen,** ACHERON, running into the Caspian Sea, and an inscription, **his** (hic) **flubius infernaln** (infernalium) **esse creditur, que** [qui] **fliens** [? fervens] **mare** (?) **ingreditur, currens ab umbrosis montibus, et hic os gehenne patet ut dicitur.** This is taken in substance, and partly in words, from Æthicus, who describes at length the mysterious and awful river and abyss, which, he says, is the beginning of Gehenna, and resembles the Dead Sea in its qualities. It is situate in the dim region beyond the Caspian Sea and the Umerosi Montes, which are still farther distant. This alarming description seems to be founded on the modest remark of Pliny, that not far from the river Sangarius, in Bithynia, *i.e.*, on the opposite side of the Euxine, is a harbour called Acone, famous for the plant aconite, where there is an Acherusian cave, *i.e.*, a cave emitting noxious vapour. Mela, however, says more than Pliny, viz., that there is a passage to the infernal regions there, and that Cerberus was brought out from this cave (by Hercules). Solinus seems to repeat a part of the statement of Mela, that there is a passage to the infernal regions. Asia Minor, and especially Bithynia, was, and is, a well-known seat of volcanic disturbance; and perhaps this so-called cave of Acheron has been mixed up in hopeless confusion with the volcanic region of Central and Western Asia. Sir John Mandeville seems to fix the site near the Caspian gates, and so not far from the not extinct volcano Demavend; for he says men call the city Cumania, built at that place by Alexander, the gate of Hell. (Mela, i. 19; Plin. vi. §§ 4, 30; Solin. 43, 2; Æthic. 59; Isid. xiv. 9, 2; Humboldt, *Cosm.* i. 232; Somerville, *Phys. Geog.* i. 83, 258; Mandeville, *Trav.* p. 257.) Scythia.

Beyond the river Acheron is a figure of a monster erect,

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Scythia. and holding his tail genteelly in his hand "as a gentleman switches his cane," and the inscription tells us in dog-Latin that the writer found here beasts like minotaurs, useful in war:—**Hic inveni bestie Minotauri similes ad bella utiles.** This appears to be taken from Æthicus, whose transcriber says of him that he said he had actually found, though he, the transcriber, doubts it, young minotaurs in the deserts, and had educated them and made them useful in war; a story which reminds us of the Jesuit fathers and their pet unicorns. (Æthic. 68.) Below this is the slip of country allotted to the **Massagete**, and below them a somewhat larger one for the **Eunochi** (HENIOCHI) **Sithe.** (Plin. vi. § 30; Mela, i. 19; Solin. 15, 19.)

Colchis. Before we pass through the Caspian Gates into Central Asia, we must notice the country of the Colchi, **Colcorum provincia,** and a picture of the Golden Fleece, **Velus aureum, propter quod Jason a Pelo** (Pelia) **rege missus est.** The Colchian province is surrounded by a nameless river, which may be the Phasis, which Æthicus calls Fasidon, but concerning which it is useless to conjecture. It is perhaps worth noticing that Trevisa, in his translation of Higden, calls Colchos an "ilond;" and Ralph of Chester an "ile;" a notion which seems to be adopted in the Map. (Mela, i. 19; Solinus, 15, 17; Higden, i. 319.)

Caspian Gates. We come now to the CASPIAN Gates, with an inscription, slightly varied from Solinus, to the effect that they are entered by a road eight miles long, and so narrow as scarcely to be passable by a carriage:—**Portee Caspie aperiuntur itinere manufacto longo octo miliariis; nam latitudo bix plaustro est permeabilis.** Pliny tells us that they are properly called Caucasian, but that the name of gates (like the modern "ports" in the Pyrenees) was given to openings in the great mountain chains in Armenia and Cilicia,

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as well as near the Caspian Sea. They are mentioned by several authors, and are spoken of in the travels of Rubruquis as the Iron Gates made by Alexander to exclude the barbarians from Persia. Solinus and Marcian Capella inform us that in summer the entrance is rendered dangerous by serpents, so that they are really accessible only in winter. The pass is a very narrow and important one, and there were gates, and a neighbouring fortress; but Alexander had nothing to do with the fortification: this idea was a subsequent one. The mention of serpents may have arisen from the statement of Curtius, that serpents of large size are found in the Caspian Sea. This seems to be the real site of the mythical enclosure of the barbarous nations by Alexander, when, according to Æthicus, he constructed brazen gates of vast size, and smeared them with bitumen from the island Tripicia. (Curt. vi. 4, 16; Plin. v. 99; vi. 30; Ptol. vi. 2, 7, 4; Solin. 47, 1; Orosius, 1, 2; Æthic. 40, 59, 60, 62; *Trav. of Rubruquis*, in Kerr, *Voy.* i. 188.)

Caspian Gates.

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CHAPTER IV.

ASIA—*Continued.*

Asia Minor—Armenia—Media—Persia—Assyria—Mesopotamia—Syria—Phœnicia—Palestine—Arabia—Nubia—Egypt.

THE portion of Asia which remains to be described comprises the countries most familiar to the student of classical and biblical geography, lying between the Ægean Sea in the W. and the Indus in the E., and extending into the valley of the Nile to include Egypt and Nubia, which, in the modern arrangement of the continents, are considered as belonging to Africa.

The range of mountains in which the Caspian Gates are placed is connected in the map by a western offset with **Mons Taurus,** which is represented as being in the north of Asia Minor, adjacent to the easterly extremity of the Euxine Sea. From this a range is continued in the direction of Syria, forming the division between Asia Minor and Armenia, and intended for the mountains of Ararat. Two lines emanate from the extremity of this, one of which is nameless, while the other is called **Montes Parcoatras,** the PARACHOATRAS of classical geography, generally identified with the range which runs N.W. and S.E. between Mesopotamia and the Iranian highlands, but which was occasionally regarded as a connecting link between Taurus and Caucasus, as we learn from Orosius, i. 2. Parallel with this towards the N. is the range called **Montes Acrocerauni,** which is continued towards the S.E. in the **Montes Ariobarzones,**

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both of which, according to Orosius, are names for portions of the great Caucasian chain. The ACROCERAUNII MONTES represent the Ceraunian branch, described by Pliny and others as adjacent to the Caspian Sea, and which probably belong to the true Caucasus. The MONS ARIOBARZANES, described by Orosius as dividing the Parthians from the Massagetæ, denotes more or less definitely some part of the Indian Caucasus, adjacent to or within the Aryan district, whose name is represented by Ariobarzanes, possibly by confusion with the name of the Persian Satrap who repulsed Alexander at the Susian Pass, within or not very far from this region. (Curt. v. 3, 17.)

Returning to the head of the Euxine, and the **mons Taurus**, we find a triangular compartment, with a nondescript figure, entitled **Pines**, of which we can give no account. **Asia Minor.**

Adjoining the Euxine, on the S., is **Paflagonia**, and in a compartment next to it **Capadocia**, with **Cesarea civitas**, representing MAZACA, afterwards called *Cæsarea ad Argæum*. (Solinus, 45, 4; Mela, i. 13.) The boundary of Cappadocia is carried on southwards to a range of mountains running N.E. and S.W., entitled, regardless of grammar, **Montes Augee**, probably the MONS ARGÆUS of Cappadocia, represented erroneously as running down to the Mediterranean. (Solinus, 45, 4; Marc. Cap. vi. 690.) Westward is the river **Pactalus**, rising in a mountain of **Lidia**: the Pactolus really flows into the Hermus, but is made here to flow into the Euxine, having been joined by the river **Helles**, the MELES, which Solinus calls the principal river of Asia. The MELES is mentioned by Isidore as near Smyrna, and he also mentions the Hylas as a river of Asia Minor. (Solinus, 40, 15; Mela, i. 14; Isid. xiii. 21, 21; xiv. 3, 43.) Possibly the name Helles may also have some reference to the large river Halys. The mistake as

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Asia Minor.

to the Pactolus appears again in the map of Henry of Mayence.

Beyond the mountains on the right (S.) of Lydia is a space enclosed between the river **Fernus** and the Augean mountains, within which are the river **Cydnus**, the city of **Tarsus**, and **Minutada**, which may perhaps mean MYRIANDRUS, on the coast of Syria, near a nameless mountain range, perhaps the *promontorium Ammodes* of Mela. **Cincinus sinus** seems to represent the bay of ISSUS, ISSICUS SINUS, and **Yconium civitas** is undoubtedly Iconium, though much out of its place. (Mela, i. 12, 13; Marc. Cap. vi. 612; Solinus, 38, 2; Oros. 1, 2.)

Below the mountains is a list of countries, **Licaonia** (LYCAONIA), **Persidia** (PISIDIA), **Cilicia**, **Ysauria** (ISAURIA), and **Yonia** (IONIA): this list is taken perhaps from Isidore, xiv. 3, 38. In this neighbourhood we meet with the following towns:—**Antiochet civitas**, probably Antioch in Pisidia; **Ephesus**, on a nameless river, perhaps the Caystor; and on the shore of the Mediterranean a series of towns, **Pergenpansius**, probably Perga of Pamphylia (Acts xiii. 13), **Atalia**, **Telmes** (TELMESSUS, Solinus, 40, 1), **Listra** (LYSTRA, Acts xiv. 6), **Mirrea** (MYRA, Acts xxvii. 5), **Patera** (Acts xxi. 1), and **Miletus** (Acts xx. 15)—all, perhaps, intended to illustrate the travels of St. Paul. On the other side of a nameless river, perhaps the Mæander, is **Prienna** (Priene). (Solinus, 40, 8.)

Then comes the river **Ermus** (Hermus), with two sources, one of which is probably intended for the HYLLUS. Near the Euxine is the figure of a lynx, who, we are informed, can see through a stone wall, and who deposits a black stone (**Linx videt per muros et mingit lapidem nigrum**). This story, though scouted by Pliny, is related by Solinus and Isidore, and repeated in the mediæval Besti-

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aries, as one too good to be lost; and the stone thus deposited is said to be the *ligurium* or *Lyncurium*, the *ligure* of Scripture, Ex. xxviii. 19. (Plin. xxxvii. 53; Solinus, 2, 38; Ælian, *Var. Hist.* iv. 17; Isid. xii. 2, 20.) **Asia Minor.**

Below the lynx is a boundary line, ending in a mountain, with **Galatia** at the other (N.) end; S. of this line are two mountains, in one of which rises the river **Licus** (LYCUS), with **Eraclea** (HERACLEA) near its mouth, on the coast of the Euxine; and in the other a river entitled **fluvius et lacus Mad**, which must mean, under some disguise or other, the river HYLAS. (Solinus, 42, 2; 43, 1.)

Between these rivers is the word **Bumia**, meaning probably BITHYNIA; and on the shore of the HELLESPONT are **Nicea, Calcidonia** (CHALCEDON), both in Bithynia, and famous for Ecclesiastical Councils, and **Nicomedia**. On the other (S.) side of the river Mad is **Brusias**, *Prusa*, probably the town better known as Cius, and which is mentioned by Solinus (42, § 2) in connection with the river Hylas, on which it stood. **Hellespont.**

Above is **Mons lidda**, which perhaps means Mount TMOLUS, mentioned by Solinus as *Mons Lydiæ Tmolus*, but which is described in a *v. l.* of the passage as *lyda et tmolus*. Close by is **Frigia inferior**, described by Isidore as *minor*. (Isid. xiv. 3, 41; Solinus, 40, 10.) Next to Brusias comes a town called **Siticum Abidos**, which may perhaps mean *Asiaticum*, though in defiance of grammar; then **Lamsacus, Hilium** (probably *Ilium novum*), and, lastly, **Troja civitas bellicosa**,—all these, rightly or wrongly, on the shore of the Hellespont. (Plin. v. 124; Æthic. p. 52; Orosius, i. 2.)

Returning to *Mons Taurus*, beyond the Caspian Gates, we find a picture of Noah's Ark, with the inscription **Archa Noe sesesit in montibus Armenie**. That the remains of the Ark were visible after the subsidence of the Deluge **Armenia.**

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Armenia. was the general belief down to a late period. It is mentioned by Josephus, S. Jerome, and others. Marco Polo speaks of the Ark as existing on the top of a high mountain. Sir John Mandeville says "men may seen it a ferr in cleer wedre," but none of these writers assert that they had seen it themselves, and Æthicus doubts the fact of any remains existing. The words of the inscription are taken from Isidore, with a little ungrammatical alteration. (Joseph. *Ant.* i. 3, 6; Jer. *de Situ*, vol. iii. p. 126 (861); Philostorg. iii. 8; Yule, *Marc. P.* i. 44, 49; Mandeville, *Trav.* p. 148; Isid. xiv. 3, 35; Æthic. 105, pp. 54, 79.)

Beyond the Ark is **Arcandes superior**, which, no doubt, stands for Armenia the Greater, according to the division mentioned above by Isidore, but for the word Arcandes we cannot account with certainty. The other division, **Armenia inferior**, appears on the other side of the mountains.

Within the compartment formed by the Acroceraunian and Parcoatras mountains is **Thiberia**, representing probably the *Iberia* of Orosius, with a thought also of the *Tibareni*—no very distant neighbours. (Mela, iii. 5; Æthic. 70, p. 54.) Upon the range of Parcoatras is a city **Armenia**, which perhaps represents Artaxata.

Tigris. At the point where a range of mountains, probably the *Elegos* of Solinus, almost meets the Parcoatras, is the source of the Tigris, **Tigris fluvius et lacus**, which shortly falls into a lake called in the map **Aretusa Lacus**, though the name Tigris is also applied to it in the above inscription. This lake is no doubt the lake *Wan*, Aretisa of Solinus, Arethusa of Pliny. (Plin. vi. 127; Solin. 37, 5, 6.) Following loosely the descriptions of these authors, the Tigris seems to pass under or through a mountain, and to disappear, and then emerging from it, to take the name of **Concitus**, a name which appears to proceed in a confused

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way from the descriptions of Pliny and Solinus, who say that from the point where the current becomes swifter the river takes the name of Tigris, which means "an arrow." The words are *unde concitatur, a celeritate Tigris incipit vocari.* (Plin. vi. 127; Solin. 37, 5.) It soon joins another stream springing from two heads in Mount Caucasus, **fluvius Ararn,** and **fluvius Nuthus.** At some distance from their junction is a stream which appears to connect the Indus with the Tigris, bearing the name **fluvius Hecdarum.** The river *Ararn* no doubt denotes the ARBIS, for which name a *v. l.* ARARIM is given in Isidore. The Arbis, or rather Arabis, is a river of Gedrosia. For *Nuthus* and *Hecdar* no satisfactory explanation suggests itself, unless the former stands for the *Aduna,* a river of Susiana, and the latter be thought to represent the Icarus, a river flowing into the Oxus, for which a *v. l.* has *Achrum,* or one of the canals connecting the Euphrates with the Tigris. (Plin. vi. 52, 120, 135; Xen. *Anab.* 1, 7; Isid. xiv. 3, 8.) Below the junction of the Hecdarum the river for some distance is called **Tigris,** and finally **Euscus,** probably a misnomer for EULÆUS, which joins the Tigris at a short distance from its mouth. (Plin. vi. 137; Solin. 33, 4.) **Tigris.**

In the space between Hecdarum and the fluvius Ararn is a town entitled **Rages civitas Medorum,** mentioned probably from its occurrence in the book of Tobit. (Tob. i. 14; iv. 20; ix. 2.)

Beyond the river Hecdarum is an inscription—**Meda, Persida.** Then the following—**Omnis Media, Parthia, Persida, ab oriente flumine Yndo, ab occidente Tigri, a septentrione Tauro Caucasio, a meridie Rubro mari longitudine patent tredecies XX pass. p.** (patent) **latitudine DCCCXXX.** This is taken, with some variations, **Media, Persia.**

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Media, Persia. from Pliny. The form Persida is found in Orosius and Isidore. (Plin. vi. 137; Oros. i. 2; Isid. xiv. 3, 11.)

Below this we find an inscription, which is taken, with some blunders, from Orosius, i. 2, to the effect that the above countries are mountainous and rugged:—**Omnes hee regiones situ terrarum montuoso (?) sive aspero.**

Beyond Media is PERSIDA, and near this the inscription **Persipolis caput Persici regni a Perseo rege constructa,** with a figure of the city below. The inscription is taken in substance from Isidore, xv. 1, 8. Then come the river **Susa** and **Susa civitas.** The name of the river is taken from Isidore, xv. 1, 10, or from Æthicus; but as there was no river of this name, the Choaspes is probably meant. (Isid. xv. 1, 10; Æthic. p. 18.)

Next comes the inscription **Lamite** (Elamitæ) **principes Persidis,** from Isid. ix. 2, 3, and the river **Dalida,** which perhaps represents the *Dalierus* of Solinus, which Pliny calls Icarus, and Mandeville the *Dalay;* but this river flows not into the Indus, but into the Oxus. Pliny and Ptolemy mention a little river *Daras,* which flows into the Persian Gulf. (Plin. vi. 52, 110; Ptol. vi. 8, 4; Solinus, 19, 4; Mandeville, p. 211.)

Then come **Carmania regio,** and **Ycusia oppidum nobile.** It is difficult to account for this latter name; the only town of note in Carmania was Harmuza; but this is not noticed by any of the authorities whom our cartographer usually consulted.

Close to the Persian Gulf is **Andripolis,** probably ALEXANDROPOLIS, the town of Parthia mentioned by Pliny, vi. 113, and as Alexandria by Solinus, 54, 2.

Between the two mouths of the **Euscus** (the EULÆUS), is **Carax oppidum picissinus intimum,** which no doubt stands for Pliny's description, *Charax oppidum Persici sinus*

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intimum. The town meant is *Charax Spasinu,* in Susiana, between the mouths of the Tigris and Eulæus. (Ptol. vi. 3, 2; Plin. vi. 124, 138.) **Media, Persia.**

Returning to the source of the Tigris, we find on its left bank civitas Ninivee, and higher up the inscription Parthia ab Indie finibus generaliter dicitur usque ad Mesopotamiam. Sont (sunt) in ea Aracusia, Parthia, Assiria, Media, Persida. Sunt in ea xviii. regna: a litore Scitharum usque ad mare rubrum DCCCXL passuum. This is taken from Isidore, and founded on Pliny. (Plin. vi. 137; Solin. 55, 1; Isid. xiv. 3, 8.)

Beyond this we have a town and the words Assiria dicitur ab Assur filio Sem. qui hanc regionem primus incoluit, taken from Isidore, and founded on Gen. x. 11, 22; and below this, between two converging lines, Adiabeni primi Asiriorum, which expresses the meaning of Solinus, 46, 1; Plin. vi. 41; and Marcian Capella, vi. 691.

Below this are two streams, which join the Euphrates shortly above Babylon. One of these, entitled Flubius Wadus, connects the Euphrates with the Tigris, and thus seems to represent one of the various canals which crossed the plain at this point; but as to the name Wadus we can offer no suggestion. The other stream is designated Corarus, which may possibly be intended for the scriptural Chebar, a name for which there were various forms in classical geography—Chaboras, Aborrhas, and Aburas. The Euphrates itself, Eufrates flubius, is represented as rising in the Acroceraunii Montes and flowing into the Persian Gulf.

In the space between the last river and the source of the Tigris is Mesopotamia, in which are Samosaka civitas, SAMOSATA, which was not in Mesopotamia, though on the Euphrates, and Dahais civitas, but what place is intended by the latter is not certain; perhaps *Daras,* a fortified town **Meso-potamia.**

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Meso-potamia.

of Mesopotamia, mentioned during the late wars between the Greek Empire and the Persians. (Photius, *Biblioth.* 63, 65.) Between the *Wadus* and *Corarus* is **Nisibi civitas,** NISIBIS, placed incorrectly on the Euphrates. The rivers Abana and Pharpar, **Abana** and **Farfar,** the two rivers so well known in connection with the history of Naaman (2 Kings v. 12), are made to fall into the Euphrates. Between the Euphrates and Tigris comes **Turris Babel,** and a long inscription concerning Babylon, taken chiefly from Orosius, which may be read thus:—**Babilonia a Nembroch gigante fundata; a Nino et Seramide reparata; campi planitie undique conspicua; natura loci lebissima** (lætissima, *Oros.*); **castrorum facie menibus paribus per quadrum disposita. Murorum latitudo L cubitorum, ejus altitudo quater tanta. Ambitus urbis LXIIII miliaria circumplecitur. Murus coctile late** (coctili latere) **atque interfuso bitumine compactus. Fossa extrinsecus late patens vice ampnis** (amnis) **circumfluit. A fronte murorum cente** (centum) **porte eree** (æreæ). **Ipsa autem latitudo in consummatione pinnarum utroque latere habitaculis eque** (æque) **dispositis bicenas quadrigas in medio capit.** (Oros. ii. 6; Isid. xv. 1, 4; Curt. v. 1, 24, 26; Solinus, 56, 1.)

A little more to the right is **terra Babilonie,** with a tower, the Tower of Babel (Gen. xi, 5, 9). Above the words Euphrates fl., is a sort of battlemented frame, with a head, and the inscription **Hur habet et patria et Caldea.** The figure within the frame probably represents the Patriarch Abraham, and there is a reference no doubt to Ur of the Chaldees, but the grammatical structure of the sentence is not apparent. Nearer to the Euphrates is the word **Eudemon** *i.e.* Arabia the Happy, and upon the river a large town called **Carcanus civitas,** which perhaps represents Carchemish, which is described by the Vulgate of 2 Chr. xxxv. 20,

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as *Charcemis juxta Euphraten.* (Plin. vi. 138; Solinus, 33, 5; Oros. i. 2.) On the other side of the Euphrates we have **fl. Lak,** running into that river; but what river is intended is uncertain. Beyond this is a representation of the Pepper forests, **silvas pipereas,** which have been noticed before, page 39, and which are placed by Higden in Arabia. Near this is an inscription releating to Teman:—**Omnis hec regio australis Theman dicitur,** the S.E. portion of Arabia, mentioned by Amm. Marcell, xxiii. 6; in Jer. xlix. 7; and other passages of Scripture. **Mesopotamia.**

We now return to Armenia Inferior, just below the Ark, and we find **Decusa,** *i.e.* Dascusa, called in the Itinerary Dacusa (Plin. v. 83, vi. 27; Oros. i. 2; Antonin. *Itin.* 209, 3); and **Metima,** which name probably represents the city Melitene or Melitina, a town from which came the name of the Roman legion, called the "thundering legion," mentioned by Euseb. v. 5. Pliny places it in Cappadocia, but Ammianus Marc. in Armenia Minor, and calls it Melitina. (Solinus, 45, 3; Amm. Marc. xx. 8; Bingham, *Ant.*, vol. iii. 95.) **Armenia Inferior.**

Below this is a nondescript creature called **Tigolopes** or **Agolopes,** with webbed feet, and a tail, holding in its hands an article which may be said to be something between a thyrsus and a parasol, which it is tenderly regarding with uplifted gaze; but what creature is intended does not appear.

Beyond this, to the right, is an animal with curling horns, representing the mythical *bonacus* of Phrygia, with a description taken almost *verbatim* from Solinus—**In Frigia nascitur animal qui dicitur bonnacon. Caput taurinum, juba equina, cornua multiplici flexu, profluvio citi ventris fimium egerit per longitudinem trium jugerum, cujus ardor quiccit** (quid quid) **attigerit adurit.** (Plin.

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viii. 40; Solinus, 40, 10.) In the picture the latter part of the description is represented as in lively action.

Syria. Above this creature we find **Siria, Sobas,** and **Appamna civitas.** Of these names *Sobas* indicates the kingdom of Zobah (Vulg. Soba, 1 Sam. xiv. 47; 2 Sam. viii. 3, x. 6); and Appamna stands for Apamea in Syria (Solin. 40, 7; Isid. xv. 1, 15.) Beyond is **Comagena** (Solin. 37, 1; Isid. xiv. 3. 17), a district of Syria.

Returning to the left, we find, next to the monster Ugolopes, **Antiochia civitas,** Antioch of Syria, placed upon a river which in the Map is called **fluvius Fernus.** This latter name is difficult to explain: Antioch really stood on the Orontes, but the course assigned to the Fernus on the Map places it rather in the position of the Pyramus. A somewhat similar mistake occurs in the map of Henry of Mayence, where it is named *Tednus.* On the bank of this river stands MONS CASIUS, with an inscription referring to its height, which was much exaggerated by classical geographers:—**Mons Cassius de quo videtur globus solis adhuc quarta vigilia noctis.** (Plin v. 80; Solin. 36, 3.)

Phœnicia. Just above this is **Phenicis provincia,** PHŒNICIA, and near it **Mons Libanus.** In Phœnicia is **Laodiciam,** LAODICEA of Syria, on the sea coast, not rightly in Phœnicia; **Archas,** referred to in Gen. x. 17, and mentioned by Isid. ix. 2, 24; *Itin.* 148; and *Itin. Hieros.* 583, 2 (see also Travels of Willibald, *Early Trav.* p. 14); then a nameless town, which may be Aradus, mentioned by Isidore in the same article as Archas; and then the following places: **Tripolis, Beritus,** and, very much out of its place, **Acaron,** which last stands for Ekron (Josh. xv. 11), where the Vulg. has Accaron. (Hieron. *de situ,* vol. ii. p. 869 (146); Bingham, *Ant.* iii. pp. 70, 205.)

Just beyond Acaron comes in the mountain range of

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Libanus, following which, upwards, we come by a bend to **Syria.** **Mons Galaauth,** MOUNT GILEAD, which is called in 1 Mac. v. 9, 17, and elsewhere, Galaad and Galaaditis, on the east side of the Jordan. Upon Mount Gilead, greatly out of its place, is **Damascus.** From its extremity rises **torrens Jaboth,** the brook JABBOK, or, as it stands in the Vulg. *Jeboc,* running into the Jordan.

Just above this is **Amonne,** denoting the territory of the Ammonites, of which the Jabbok was the boundary. (Deut. iii. 16); and near it a nondescript animal, entitled **Marsok bestia transmutata.** It has two webbed feet, and two with toes or claws, a formation which justly entitles it to the epithet *transmutata;* but what creature is intended, whether a chamæleon, or the animal called by Pliny *tarandrus* and by Solinus *parandrus,* which changes its colour at pleasure, but which they say has horns, it is not easy to say. (Plin. viii. 124, ix. 85; Solin. 30, 25.)

Near this is **Moabite** and **Petra cibitas Arabi,** the city of Petra. (Plin. vi. 144; Bing. iii. 61.) Near this, **flubius Arnon et cibitas,** the town AROER, and river ARNON. (Deut. iv. 48; Josh. xii. 2.) Then **mons Seir** (Gen. xxxvi. 8), **mons Fasga,** Mount PISGAH (Deut. iii. 27, iv. 49), and, on the other side of the Arnon, a female figure, very forlorn-looking, with the words **uxor Loth mutata in petram salis** (Gen. xix. 26), and **mons Abarnu,** mount ABARIM (Numb. xxvii. 12).

Returning to Mount Libanus, we find the double source of the Jordan, **fons Jor,** JOR, and **fons Dan,** as was anciently believed to be the case. (Isid. xiii. 21, 18; see Robinson, *Bibl. Res.* iii. 412.) The river expands itself into the Sea of Galilee, **mare Galilee,** and after receiving the brook Jabbok, ends in the Dead Sea, **Mare Mortuum,** having on its surface **Sodom c.** and **Gomor c.** In the

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Syria. region between the river and Mount Gilead is **Decapolis regio a decem civitatibus dicta.** The towns are represented, but no names given.

Palestine. We now enter the Holy Land itself, and below the source of the Jordan is an inscription **a Dan usque ad Beersabee CXL passuum longitudine,** which appears to be taken from S. Jerome. (Hieron. *ad Dard. Ep.* 129, vol. i. p. 1134 (972).) Then come **Cesarea Philippi, Cana Galilee,** and a boundary line running down to an angle with the mountains. At the opening between this angle and **mons Carmelus** is **Tirus,** TYRE; and in the tribe of **Dan, Tholomaida,** PTOLEMAIS, **Iope,** JOPPA, and **Diospolis,** formerly LYDDA, one of the places visited by S. Paula. (Hieron. *Ep.* 108, 8, and *Ep.* 129; Anton. *Itin.* 150, 3.) **Jampnia** follows: Pliny says that two places bear this name. The Itinerary mentions Jamnia, and the Peutinger Table both this and Joppa. Jamnia is mentioned in 1 Mac. x. 69. It answers to *Jabneel.* (Josh. xv. 11; Plin. v. 68; Ptol. v. 16, 2; Ant. *Itin.* 150, 4.) Then come **Ascalon civitas,** and **Actua,** which perhaps answers to Azotus. (Acts viii. 40.) Returning to the tribe of Dan, we find next to it **Aser,** and within its enclosure **Modin,** famous in Maccabæan history. (1 Mac. ii. 1; Zuallardo, *Viagg.* p. 248.) Next to this is the half tribe of Manasseh, **dimidia tribus Manasse,** containing **mons Effraim,** placed rightly enough. Between this and Asher are the names **Zabulon** and **Yssacar,** and in the portion so named **mons Tabor,** with **fl. torrens Cison** (Kishon) flowing from it, a connection suggested by comparison of Judg. iv. 12 with v. 21, and not incorrect in fact. (Hieron. *Ep.* 108, 13, *de situ,* p. 887 (187); Judg. iv. 12, Vulg.)

Above Mount Tabor is NAZARET and **Madian.** What place is intended by the latter is not clear, but it may per-

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haps be intended for the land of Madian, mentioned in Judith ii. 25, as a name belonging to Palestine, though denoting the region properly called Midian. **Palestine.**

Returning to the boundary line of the tribe of Judah we find terra Iuda, with Bethel at the left (N) extremity of it, and at the right (S) Bethleem, pictorially depicted so as to represent the birthplace of our Lord, containing, as it seems, a bed. To the right (S) of this is Cuza, Gaza, which is spelt *Caza* in a *v. l.* of the Itinerary (*Itin.* 151, 2); and Gerara, which, from its situation, is probably Gerar (Gen. xx. 1), called *Gerara* in 2 Chr. xiv. 13, where, in later times, there was a famous monastery. It is mentioned by S. Jerome as the metropolis of Palestine, and is here represented as within Palstienam. (Hieron. *de situ*, p. 898 (215).)

Above these, in a circular form, is the city of JERUSALEM, civitas Ierusalem, placed as the centre of the world (see *Introduction*, p. xxii., and Isid: xiv. 3, 21), with mons Calvarie, and a figure of our Lord on the Cross, which bears the "title," on which may be indistinctly read Nazareth. South of this is vallis Iosaph, the valley of Jehoshaphat; above it Mons Oliveti, and above this again Salem, Sile, and Sabaa, the first of which is no doubt SHALEM, near Sichem (Gen. xxxiii. 18), said by S. Jerome to be the place of which Melchizedek was king; Sile is probably SHILOH, and Sabaa probably stands for the Convent of St. Saba, not far from the Dead Sea. (Hieron. *Ep.* 73, 7; 108, 13; *Vit. S. Hilar.* 27; Fabri, *Evagatorium* ii. 147; Zuallardo, *Viagg.* p. 275; Robinson, *Res.* i. 382.) **Jerusalem.**

Above is mons Cariz or Canz, Mount GERIZIM, and mons Gebal, Mount EBAL, which is given as Gebal by S. Jerome. (Deut. xxvii. 4, 12; Hieron. *de situ*, vol. ii. p. 899 (219).

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Jerusalem. In a line with Sabaa is JERICHO, with the inscription, **usque ad civitatem Jerico ducebat Moyses pupulus** (populum) **Israel.** To this point a track may be seen, reaching to a town in Egypt, hereafter to be mentioned, which represents the path of the Israelites from that country.

Below Jericho is **Ebron civitas,** HEBRON, and on the right (S) **civitas Saracena,** either *Kedar*, of which S. Jerome speaks as being in the country of the Saracens, or *Zorah*, the birthplace of Samson, called by S. Jerome *Saraa.* (Hieron. *Com. in Ezek.* xxvii. 21; vol. v. p. 258 (318); *in Jud.* xiii. vol. ix. pp. 378, 533; Joseph. *Ant.* v. 8, 12; Judg. xiii. 2; xvi. 31.) Then **fluvius Aspala: ibi ferrum natat et pluma mergitur.** This denotes the lake Asphaltitis, of which Pliny and Solinus say that nothing will sink in it, while Mela speaks of leaves sinking in it. (Plin. 5, 72; Solinus, 30, 11; 35, 2; Mela, iii. 9; Isid. xiii. 19, 3; 13, 6.)

Opposite to the Valley of Jehoshaphat is **Mons Gelboe;** near it **puteus juramenti,** "well of the oath," and above it **Bersabee civitas,** the former representing the famous well of Beer-Sheba, the other the town which existed in S. Jerome's time, and of which extensive ruins are still to be seen. (Hieron. *de situ*, vol. iii. pp. 915, 930 (258, 294); Tristram, *Topog. of Holy Land*, p. 22.)

Below this is a bird entitled **avis cirenus.** What bird this is, or why it is placed in this region, does not appear. The cinnamolgus, said by Pliny and Solinus to be an Arabian bird, which feeds on cinnamon, may perhaps be conjectured. (Plin. x. 97; Solinus, 33, 15; Isid. xii. 7, 23.)

Above Beersheba is **Ramata civ.,** probably Ramah, called by Josephus Ramatha. (1 Sam. i. 1; Joseph. *Ant.* v. 10, 2; *Early Trav.* p. 5.) Then **Hersura civ.,** probably Elusa, in Idumea, which is the same as Shur. (Gen. xxv. 18; 1 Sam. xv. 7; Ptol. v. 16, 10.) Just above is **Mons**

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Oreb, and below Rinocerura civ. et flub., the river and town of Rhinocorura. The river is called Sihor in Scripture, and also "river of Egypt." The place is mentioned in Josh. xiii. 2, and is now *El-Arish*, and the stream is *Wady el-Arish*. It is made to rise in a mountain, and fall into the Mediterranean. (Plin. v. 68; Ant. *Itin.* 151, 4; Hieron. *de situ*, iii. 920, 933 (271, 298); *Com. in Esai.* xxvii. 12; vol. iv. 312 (368).) On the south side or left bank of the river, is an inscription Hec maris lingua dividit Egiptum et Palestinam, which represents the account of Pliny, v. 68. **Jerusalem.**

Passing beyond the Dead Sea, in the track of the Israelites, we find a crowd of figures, with the superscription Judei, and a sort of ribbon, on which might be supposed to be inscribed their prayer to the idol before which they are kneeling. The idol represents no doubt the golden calf, but has above it Mahum, which, in all probability, stands for *Mahomet*, whose name, under the form *Mawmet*, became, by a misrepresentation natural enough, but very incorrect, a general name in mediæval languages for an idol. (Nares, *Glossary*, and Yule, *Marco Polo*, i. 174.) **Arabia.**

Above this is Mons Sinay, and near it Moyses, with one of the tables of the Law, inscribed, in mediæval fashion, with a cross: he is represented as in the act of receiving the "tables of the covenant," tabule testamenti, from the hand of Jehovah. Above him come Madian (Midian, Gen. xxv. 2, 4), and Saba, a name probably due to Ps. lxxii. 10, with which passage the mention of the *silvæ piperæ*, mentioned above, is probably connected. Then Mons Cassius, Mons Casius, properly on the border of Egypt, near the Mediterranean; and beyond it Arabica deserta. (Plin. v. 65; Solinus, 33, 3; Mela, 1, 10.)

Passing to the right (S.E.) side of the Indian Ocean, we

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Nubia. find at the top **Mons Ardens**, the burning mountain, placed by Pliny in Ethiopia, and called by the Greeks, he says, *Théon ochema*, from which it is four days' voyage to the western horn of Africa. (Plin. vi. 197; Mela, iii. 9.) Below is **oppidum Nibie** (Nubiæ), which, perhaps, may represent the town Tenupsis, mentioned by Pliny, vi. 192. Next to this **Nibei gens Nibie Ethiopes Christiani amicissimi.** This represents the Ethiopians or Abyssinians, who had been converted to Christianity in the 4th century through the preaching of Frumentius. (Socr. *Hist.* i. 19; Soz. ii. 24; Cosmas Indic. iii. p. 179; Athanas. *Apol. ad Const.* c. 31, vol. i. p. 250.)

Nubia and Ethiopia. Near this is **Fialus fons Nili**, the unexplored lake, which was the supposed source of the Nile, and below it the inscription **Hic locus dicitur Moyse id est aque ortus**, which perhaps refers to Ex. ii. 10, transferring the meaning of the name Moses to the source of the river itself, from which he was rescued. (Plin. v. 51, 55; Solinus, 32, 2, 11; Mela, iii. 9.) Near this is a portal, with gates, in a range of mountains, entitled **montes Nibie.** The mountains are perhaps those mentioned by Pliny, as being near the ocean, and the portal perhaps denotes the position of the Cataract. In the Peutinger Table the mountains are placed near a marsh, *per quam Nilus transit.* (Plin. v. 51, 54, vi. 189, 194; Solinus, 32, 2.)

Taking the left bank of the Nile (S. and right hand in the Map), we come to **Monasteria Sancti Antonii in deserto**, with two churches, and a figure with the word **Zosimas** above it. These are the famous monasteries of St. Antony, described by Socrates and Sulpicius Severus, who says that he visited them. An account of Zosimas is given by Evagrius. (Socr. *H. E.* iv. 23; Sulp. Sev. *Dial.* i. 19; Evagr. iv. 7; Butler, *Lives of Saints*, i. 446.)

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Near Zosimas and the Nile there is a picture of a creature with the head of a bird, but furnished with horns, hoofs for feet, and holding a club in its hands; and near it the inscription **Satirii,** which are described by a Bestiary as *monstruosi,* and by Isidore as beings well known to S. Antony. (Mela, i. 4; Isid. xi. 3, 21; Harl. MSS. 3244.) Below the satyr is **Sol,** a star representing the sun, placed here perhaps to mark the supposed point of the tropic of Cancer (Plin. ii. 183; v. 56), and just below an interesting creature shading itself from the sun, just now mentioned, with its lip. Others, as we have seen, use their feet as parasols; this person turns his somewhat exuberant underlip to good account in this service:—**Gens labro prominenti unde sibi faciem obumbrans ad solem.** This is taken, with much alteration but no improvement, from Isidore. (Isid. xi. 3, 18.) **Nubia and Ethiopia.**

On the opposite side of the **montes Ethiopie altissime** is a picture of the Sphinx, with an inscription forming an hexameter verse:—**Sphinx alis est penna, serpens pede, fronte puella,** reminding us of Ausonius's description:— **Egypt.**

> "Sphinx volucris pennis, pedibus fera, fronte puella."
>
> Auson. *Idyll.* xi. 40; Plin. vi. 184.

Between the Sphinx and the Nile there is a picture of a centaur grasping what looks like a serpent, with the superscription, **Fauni semi-caballi homines.** Fauns and centaurs were originally distinct mythological beings, but in later times they came to be associated, and thus the term *faun* is used here for a centaur, which formerly it could not have been. The word *semi-caballus* appears to be formed on the same principle, though in an inverse direction, as the classical words *semivir, semibos,* etc., but when it came into use we are unable

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Egypt. to say. Adjacent to the Sphinx, we have **turris vel civitas Siene**; then **Sienee gentes**, and **Puteus solis multum admirabilis**, the tower and celebrated well of Syene, in which it was believed that the sun at the time of the solstice cast no shadow at mid-day. (Ezek. xxx. 6; Plin. ii. 183; v. 59; vi. 178; Strabo, ii. 133; xvii. 817; Solinus, 32, 16.) Below this is a town, **Naddaber civitas draconibus plena**, which may perhaps be NAPATA, a town in Egypt, or rather perhaps of Ethiopia, which was the metropolis of Candace, and at which S. Matthew is said to have suffered martyrdom. The dragons are perhaps only a feature characteristic of the country in general. Pliny mentions a race, the Candei, no very distant neighbours to the place now before us, who made serpents their usual food. (Plin. vi. 169, 182; Ptol. iv. 7, 19; Strabo, xvii. p. 820; Cave, *Lives of Apostles*, i. 178.)

Returning to the district between the upper part of the Nile, where it passes through the Nubian mountains and the Red Sea, we find, on the shore of the latter, the following towns:—**Cathinna portus et civitas**, probably TACONA of the *Itinerary*, spelt in a *v. l. Cacona* (Ant. *Itin.* 157, 1); **civitas Berenice**, the well-known port on the Red Sea (Plin. v. 31, vi. 103; Solin. 54, 7; Isid. xiv. 5, 5); **Laureum portus**, which, as Santarem suggests, may represent the street or quarter of Alexandria called LAURA, whose name was the origin of the name *laurae*, given to monastic cells in the East (Athenaeus, xii. 57, p. 541; Epiph. *haeres*, 69; Evagr. *H. E.* i. 16; Bingham, *Ant.* ii. 246); **Gazera civitas**, mentioned by S. Jerome; and **Pellicie**, which probably denotes the district of Pelusium. (Hieron. *de situ*, p. 992, 226; Plin. v. 49; Solin. 33, 23.) Near this is a breach in the Red Sea, marking the passage of the Israelites:—**Transitus filiorum Israel per Mare Rub-**

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rum, and below this Phiaroth (Pi-hahiroth) (Ex. xiv. 2; Numb. xxxiii. 7), and Abidos. (Plin. v. 60; Solin. 32, 41; Ant. *Itin.* 158, 4.) Egypt.

Near this is a picture of the Phœnix, with the inscription:—Phenix avis: hec quingetis (quingentis) vivit annis: est autem unica avis in orbe. This description, founded on Pliny and Solinus, seems to be taken from Isidore. The golden ring round the neck is carefully represented; the age is taken from the same authority, though Pliny, who is sceptical on the whole matter, gives this at 509 instead of 500; and his statement that the marvellous bird migrated from Arabia to Egypt accounts for its position in the Map. (Plin. x. 4; Solinus, 33, 11; Isid. xii. 7, 22; Epiph. *Physiol.* c. 11; Cahier et Martin, *Mélanges d'Archéologie*, ii. 182.)

Returning upwards we have Thebaida regio, dear to mediæval recollection for its monasteries in the early times; and Ptholomayda civitas, on the Nile, which Strabo calls the largest city in the Thebaid. (Strabo, xvii. 813; Plin. v. 61; Sulp. Sev. *Dial.* 130; Isid. xiv. 5, 5; Ant. *Itin.* 158, 3.) A little below this the Nile expands itself into two branches, surrounding the island Meroe, Meroe Insula, on which there is a representation of a crocodile, Cocadilus, bestridden by a man, a picture which probably refers to Pliny and Solinus describing the habits of the people of Tentyra, or perhaps to the description of the cokadrille in the Alexandrian Romance:—

> "He is strong, and of gret valour,
> Brode feet he hath four."

And again:—

> "He beareth at ones, there he is good,
> Ten men over the flood."

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Egypt. Thus does history reproduce itself, and the exploit of Mr. Waterton in the 19th century is anticipated in the 13th. (Plin. viii. 92; Solinus, 32, 27; Weber, *Alex. Rom.* i. 6597; 6608.) Two affluents are represented as joining the Nile on its left bank, opposite the isle of Meroë, namely the **Astabus** and the **Astobora.** These are intended for the ASTAPUS or *Blue Nile,* and the ASTABORAS or *Tacazze,* which latter joins the Nile at Meroë, while the other lies higher up. Both streams join the Nile (it is almost needless to remark) on the *right* bank.

In the space between the main stream of the Nile and the Red Sea is **mons Pelorum,** which we are unable to identify. Below this come **Magdalum civitas,** MIGDOL, **Etham civitas,** and **Sochoth civitas,** SUCCOTH (Vulg. *Sochoth.*) (Ex. xii. 37, xiii. 20, xiv. 2; Numb. xxxiii. 7; Ant. *Itin.* 171, 3.)

Below this is a city with the superscription **Hic congregatus populus Israel in Ramesse: exiit de Egypto altera die post pascha,** reminding us of the journey from Rameses (Vulg. *Ramesse*) to Succoth. (Ex. xii. 37.) Then **Terra Egipti.**

Near this is another island in the Nile, with the word **insula** and **Babylonia c.,** the city of *Cairo,* said to have been built by Sesostris, but, according to Josephus, by Cambyses. (Diod. i. 56; Joseph. *Ant.* ii. 15, 1; *Geographia Univ.* p. 27; Mandeville, *Trav.* p. 34.)

Near the "river of Egypt" we find **Orrea Joseph,** the granaries of Joseph, as the Pyramids used to be called in the Middle Ages, a notion which is said to have come from Gregory of Nazianzus, but which existed also in Arabian tradition. Sir John Mandeville is very precise upon the point, he says:—"Sum Men seyn, that thei ben Sepultures of grete Lordes, that beren somtyme; but that is not trewe:

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for alle the comoun rymour and speche is of alle the peple there, bothe fer and nere, that thei ben the Garneres of Joseph." (Dicuil, *de Mensura Orbis*, c. vi. 3; *Early Trav.* p. 24; Mandeville, *Trav.* p. 52; Sandys, *Trav.* p. 128; Van Egmont, ii. 92.) Egypt.

Below these is a figure of a winged creature, entitled Salamandra dracon venenosa. The noxious qualities of the Salamandra are described by Pliny with great energy. Except as regards wings, which the Salamander has not, it is fairly represented as a scarlet newt or lizard. The red colour is due, no doubt, to the notion which prevailed so long of its being able to live in fire—nay, even to extinguish it. (Plin. x. 188, xxix. 74; Isid. xii. 4, 36; MS. *de natura bestiarum*, Harl. 3244.)

Near the Salamander, perhaps as an antidote in its nature, and also an antithesis in its description, comes a figure of a plant with a human head at its base, Mandragora, erba mirabiliter virtuosa. The virtues of mandragora, especially against the bite of a serpent, are described also at length by Pliny. The legends which grew up in course of time respecting it are set forth at length in the Herbaria of the Middle Ages. The human head at the root arose, it has been suggested, from a fanciful likeness in the root of the plant to a human figure, and in England partly from the first syllable of the word "mandrake;" but of this our cartographer was perhaps innocent. Mandragora is a powerful narcotic, thought to be, at any rate in Shakspeare's time, one of the most powerful of "all the drowsy syrups of the world;" but its supposed human form invested it in the Middle Ages with a sort of human life, so that when drawn out of the ground it was believed to shriek, and the person who committed this violence usually died or became insane. To avoid this a dog was tied by a string to the root, and

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Egypt. urged to drag it forth, so that the mischief might fall on him and not on his master. The mandragora is placed in the Map in Egypt, perhaps because of its mention by Pliny in connection with some other Egyptian articles, and by Solinus in connection with Numidia. (Plin. xxv. 147, 150; Solinus, 26, 8; Isid. xvii. 9, 30; Harl. MS. 5294; Nares, *Glossary;* Browne, *Vulg. Err.* ii. 6; Wright, *Pop. Science,* p. 101.)

Below this is a river called fl. Chusta, which represents the eastern or Pelusian arm of the Nile, though it is difficult to account for the transformation of that name into the form given in the map. Near this, at the head of the Mediterranean, is Ostrochena c., the town OSTRACINE, at which place Solinus says that Pompey was buried, though Pliny says otherwise. It was an Episcopal see. (Plin. v. 68; Solinus, 34, 1; Ant. *Itin.* 152, 1; Bingham, iii. 201.) Mekesus civitas comes next, but what place is intended the writer has not succeeded in discovering; and then mons Climax, whose position here, so much out of its proper place, is due to Orosius. (Oros. i. 2.)

Between the river Chusta and the Nile a space is formed denoting the Delta, within which is an inscription In hoc triangulo id est Delta inferioris Egipti CCL civitates esse artim ysidorus attestante. It comes, with strange blunders in the copying, from Marcian Capella, whose concluding words are *Artemidorus attestatur.* The numbers are borrowed from Pliny, v. 59; Marcian Capella, vi. 676; Solinus, 32, 1. Within the area thus named are the following specimens of the 250 towns, Pelasium, PELUSIUM; Stenas, perhaps denoting the islands so called by Pliny; Basnus, perhaps BACATHUS, an Episcopal see, or BUBASTUS; Pelipolis, probably PHILIPPOPOLIS in Arabia, also an Episcopal see; Memphis; Alexandria, with a figure of the Pharos; Paretonium; Tafnus c., perhaps Tahpanhes (Jer. xliii. 8);

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Egypt.

Tafnis, by S. Jerome called Taphnas, probably Tanes, which comes next in S. Jerome's list; and Cratulus, perhaps Crialus. (Plin. v. 61, vi. 64, 169; Oros. i. 2; Ant. *Itin.* 72, 4, 161, 5; Hieron. *de situ*, p. 924; Bingham, iii. 59, 201.) In the open space is Alitne mons, which is perhaps a blundering misnomer for the *nomos menelaites* of Marcian Capella. Below this Heremus, the Desert, probably with reference to Ex. xvi. 1; and some foliage, with the words Sithe palme, which perhaps represents the Egyptian palm mentioned by Solinus, and the place called *Hiera Sycaminus* in the Itinerary. (Marcian Capella, vi. 676; Plin. v. 49; Solinus, 32, 26; Ant. *Itin.* 162, 4.)

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CHAPTER V.

AFRICA.

Boundaries—Dimensions—Lybia Cyrenensis—Pentapolis—Tripolitana—Africa Propria—Numidia—Mauritania—Atlas and Astrixis—The Western Nile—Ethiopians—Islands of the Western and Southern Oceans.

Boundaries. THE boundaries of Africa on the side of Asia have been already (p. 23) stated to lie at the range across which the cartographer has inscribed **Terminus Asye et Affrice**; whence the line was continued (according to Orosius, i. 2) through **Castra Alexandri Magni** and **Lacus Calearsus profundissimus.** From this point the boundary becomes somewhat uncertain. Orosius states that after passing the boundaries of the Avasitæ, it crosses obliquely (*in transversum*) through the deserts of Ethiopia to the Southern Ocean. Solinus describes Ethiopians as living behind Egypt towards the south (32 § 1), and his statement is illustrated in the arrangement of our map, in which tribes of Ethiopians are depicted as living between Egypt and the Ocean. In other directions the continent was bounded by the Sea.* The only portion of it known to our cartographer was the region adjacent to the Mediterranean, and of this the knowledge as exhibited on the map belonged exclusively to ancient geography. Very little interest attaches to the

* In the brief manual at the back of the "Psalter" Map, the boundaries of Africa are thus described:—"Termini Affrice. Ex parte orientis, Nilus; a meridie, Zona torrida; a septentrione, Mare Mediterraneum; ab occidente, Mediterranei Maris refluxio." The concluding words refer to the theory of ocean currents which prevailed in the Middle Ages, and which is exhibited in a map contained in a copy of Priscian in the British Museum. (MSS. Cotton.)

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names, and our chief business as commentators is to identify them with their prototypes in the authorities whence the cartographer drew his materials.

Dimensions.

The dimensions of the continent are given in an inscription which is placed near the Nile to the following effect:— **Longitudo Affrice ab Ethiopico mari usque ad Alexandriam magnam per Meroen et Sienem decies septies XXV passuum, longitudo lat. tercies septies XC miliaria.** The first of these estimates is borrowed, with some slight variation, from Pliny, vi. 209, where it is applied to the "*latitudo Asiæ*," Meroë and Syene being regarded as belonging to Asia rather than to Africa. The second estimate is borrowed from Pliny, iv. 208, where it is applied, as in the map, to the "*longitudo Africæ*." Our cartographer appears to have felt some misgivings as to the propriety of describing the *length* of Africa twice and with varying figures; and he meditated correcting the second "*longitudo*" by substituting "*latitudo*," but did not get farther than the first syllable.

Lybia Cyrenensis.

The first province of Africa on the side of Egypt is named **Libia Cirenensis**, which extended, according to Orosius (i. 2), and Isidore (xiv. 5 § 4), from the border of Egypt to the Greater Syrtis, and thus included the Marmarica and the Cyrenaïca or Pentapolis of classical geography. Isidore, indeed, seems to make some distinction between Lybia Cyrenensis and Pentapolis, for he says (§ 5) "Est autem Pentapolis Libyae Cyrenensi adjuncta et in ejus finibus deputata," and it is evidently in reference to these words that the map says **Pentapolis regio infra Libiem Cirenensem deputa** [deputata], though it is not clear in what sense the term "*infra*" should be taken, unless to indicate the highly erroneous idea exhibited in the map that Pentapolis lay inland, and in that sense *below* Lybia Cyrenensis. The words with which the inscription just quoted terminates are an

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Lybia Cyrenensis.

explanation of the name "Pentapolis" in accordance with Isidore "a quinque urbibus dicta." The Syrtis Major is noticed in an inscription borrowed from Pliny, v. 27, which records the distance thence to the Syrtis Minor:—Sirtes Majores [the use of the plural number is in accordance with Orosius] ab hinc usque ad Minores Sirtes CCL passuum. The promontory on the coast, named Phytonis promontorium, represents *Ras Sem*, the PHYCUS of Pliny, v. 32, and the PHYCUNS of Solinus, 27, § 2. Of the towns belonging to this region Parætonium is transferred in the map to Egypt. Cirene, the capital of the Pentapolis, is rightly placed on the line of the coast; but the other four cities are transported to the interior, namely, Berenice, Apollonia, Ptholomaida (with an *agnomen* Ceutria, perhaps in reference to TEUCHIRA, which is used by Isidore in lieu of Arsinoë), and Arsinoe, together with a fifth, Cuya, as to which we can hazard no explanation, except that it may have been introduced to complete the five cities in this part of the map. In the same neighbourhood we find the Aree Philenorum, which formed the limit between Cyrenaïca and Tripolitana, on the shore of the Mediterranean (Oros. i. 2). They are pictorially represented in the map by altar-like structures. The probability is that the *aræ* were nothing more than conspicuous sand-hills, which served to mark the boundary, and that the legend respecting the Philæni and their patriotic self-devotion as recorded by Sallust (*Jug.* 79), grew out of a mistaken view of the significance of the term *aræ*.

Tripolitana.

Tripolitana adjoined Lybia Cyrenensis on the W., and occupied the stretch of coast between the greater and less Syrtes. In classical geography this district was known as Syrtica Regio; but this title was superseded in the third century of the Christian era by the name Tripolitana, derived

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from the confederacy of three cities,—**Leptis Magna** (which is transplanted from the coast to the interior), **Sabrata,*** and **Ocea,** more properly OEA, but named Ocea in Anton. *Itin.* 62. The name Tripolitana survives in the modern *Tripoli,* which has taken the place of Oea. A fourth town is assigned in the map to this district,—**Magonia dicta Sirtis,** which may possibly be intended for the MACOMADIBUS SYRTIS of *Itin.* 64. The river **Lethon** is transplanted from Cyrenaïca to Tripolitana, and is described as **Fluvius infernalis dictus propter oblivionem quam facit potantibus,** in general conformity with the statement of Solinus, 27, § 54. The notion of its waters causing loss of memory was founded on the name, which, however, more probably referred to the river losing itself, like our Mole, in a subterraneous course. The lesser Syrtis is noticed, with its distance from Carthage, as in Pliny, v. 26:—**Sirtes minores. Hinc usque ad Cartaginem CCC sunt passuum.** In the interior, to the S. of Tripolitana, the town **Gamara** (properly GARAMA) was the capital of the Garamantes, a well-known people in the Oasis now called *Fezzan:* the place still exists as *Ghermah.* Orosius also places the Gætuli and the Nothabres in this quarter, classing them with the Garamantes as "*barbari.*" The map follows Orosius in this matter, as shown in the entry **Hic barbari Getuli, Natabres et Garamantes.** The Gætuli really lived farther W.; and as to the Natabres or Nothabres we can say nothing, except that they are noticed in a similar connection by Æthicus, cap. 110: they appear in the "Psalter" map under the form "Mathabres." Tripolitana.

* Either mediæval geographers or their editors have bungled over these names, Ocea Sabrata being given in the *Imago Mundi,* i. 17, as *Occasia Berete,* and in the *Otia Imper.* ii. 11, as *Ouasa Berete,* the first syllable of Sabrata being thus tacked on to Ocea.

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Africa Propria. Westward of Tripolitana follows, in classical geography, the province of Africa Propria, occupying the angle formed by the coast-line which points towards Sicily. No indication of this strongly-marked feature appears on the map; but the proximity of this part of Africa to Europe is notified in an inscription drawn from Pliny, iii. 45:—**Africa distat ab Italia minus CC passuum.** The promontory of *C. Bon*, which approximates so closely to Sicily, is indicated on the map by **Mons Mercurii**, placed opposite to Crete; while its neighbour on the western side of the Bay of Carthage, *C. Farina*, the ancient PROM. APOLLINIS, or, as the map has it, **Promunctorium Appollonis**, is removed to a great distance from it. Altogether the ignorance displayed by the cartographer in this part of his map is nothing less than astounding. The province of Africa was divided into two portions, the more southerly of which was named BYZACENA, and the other ZEUGITANA. The former of these names is spelt **Bruncena** in the map, to which is appended a somewhat unmeaning explanation of the name, borrowed from Isidore, xiv. 5, § 7:—**Regio ex duobus nobilissimis oppidis dicta est id est Adrumetis et Bizatium.** The name could not, of course, have been derived from Adrumetum; and as to Bizatium, no such town really existed. It was necessary, however, to create the place which was to account for the name of the province; and, accordingly, we find such a town inserted on the map, which, by a further mistake is written **Byzantium**, as in copies of Isidore and Orosius, and so was liable to be confounded (as Gervase of Tilbury intimates, *Ot. Imp.* ii. 11) with the well-known city of that name in Thrace. The other division of Africa Propria is described in a legend concocted from Isidore and other quarters, the first portion being identical with the words just quoted in explanation of Byzacium, which, with singular

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carelessness, is repeated for Zeugis; the next portion, "Hæc est vera Africa," comes from Isidore, *l. c.* § 8; while the last clause, from "fert," appears to be founded on Pliny, v. 24, though not verbally agreeing with it. The legend runs thus:—**Zeugis regio: ex duobus nobilissimis oppidis: hec est vera Affrica: habet civitates famosissimas, Adrumetum, Cartaginem, Acticam** [Uticam], **famosam morte Catonis et alias multas civitates: fert fructum centesimum: per millaria amplius CC passuum.** The towns of these two divisions are placed without much regard to their relative positions. On the line of the coast we have the following:—**Catapas colonia,** the TACAPAS [*v. l.* Cacapas] COLONIA of Anton. *Itin.* 59, the modern *Cabes,* in which the substitution of the initial *c* for *t* is preserved; **Zeugis,** a non-existent town, probably introduced in explanation of the name of the province; **Clippeas,** properly CLYPEA, but in *Itin.* 55, 57, Clipea and Clipeis, a place also noticed by Solinus, 27, § 8, and Capella, vi. 669; **Curumbi,** CURUBIS, or, as in *Itin.* 56, 57, CURUBI; **Putput,** PUTPUT (*Itin.* 56, 58); **Suffibus,** properly SUFES, a town in the interior, but always given in the form SUFIBUS in the *Itin.* 47, *al.;* **Adrumetus,** the capital of Byzacium, an important town, but sorely misplaced, the cartographer having inverted the order of the places, which should stand thus from E. to W., or, more correctly, from S. to N.,—Adrumetum, Putput, and Clypea; **Cartago Magna,** which is pictorially represented by an edifice of imposing dimensions: the term "*magna,*" accorded to it by Pliny, v. 24, applies of course to the later Carthage, noticed by Solinus, 27, § 11, and Capella, vi. 669, and which survived in great splendour until the 7th century of our era; **Actica,** UTICA, already noticed in the inscription on Zeugis, as famous for the death of Cato (Capella, vi. 669); and **Yppus Diart.,** HIPPO DIARRHYTUS, or

Africa Propria.

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Africa Propria. H. ZARITUS, the former in Solinus, 27, § 7, the latter in *Itin.* 21, the *agnomen* being commonly explained as having reference to the floods with which the town was visited (Plin. v. 23). In the interior:—**Nicomadibus municipium,** undoubtedly the MACOMADIBUS MUNICIPIUM of *Itin.* 59, the MACOMADES of Capella, vi. 670, and MACOMADES of Pliny, v. 25, a town of no importance, on the sea-coast; **Tustrum,** more commonly THYSDRUS, but in *Itin.* 53, Tusdro, and *v. l. Tustro;* **Septimana,** the SEPTIMINICIA of *Itin.* 48, 50, a place of no importance, between Sufes and Thenæ; and **Suffetula,** a central station in the interior, frequently mentioned in the *Itin.* (46, *al.*)

Two rivers are introduced into the map as belonging to this region. The one named **Bragala** is intended for the **Bagradas,** near Carthage. [The form Bragada appears in some copies of Capella, vi. 669.] The other, which occupies the true position of the Bagradas, is named **Musita** or **Musica,** a name for which we can suggest no explanation, unless it be a misreading of the name Amsiga, or Amsica as some copies of Solinus have it, and which the cartographer has supposed to be a different river from the Amsiga mentioned below (p. 97). In the extreme S. we find an entry of the **Lacus Salinarum,** which Orosius notices as on the border of Tripolitana, and which is probably identical with the Lacus Saliciarum of the Anglo-Saxon map, and the Salinæ of the Peutinger Table, and of Dicuil, *De Mens. Orbis,* 7, § 7, which exhibited the phenomenon of waxing and waning with the monthly changes of the moon.

Gætulia. To the S. of Africa Propria, our cartographer places Gætulia, though he should have placed it further W., to the S. of Mauritania. The first words of the legend relating to this country, "mediteranea pars Affrice," come from Isidore, xiv. 5, § 8, and the remainder *verbatim* from Solinus, 27, § 12,

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who is referred to by name:—**Getulea mediteranea pars Affrice: interna Affrice, ut Solinus testatur: plurime quidem bestie set** [sed] **principaliter leones tenent.** Figures of a **Leopard**, and a lion, **Leo**, are designed to show the multiplicity of wild beasts in this region. Gætulia.

Numidia is correctly placed between Africa Propria and Mauritania, the boundary on the side of the latter being the river AMPSAGA, *Wad el Kebir*, as stated in an inscription which records the combined lengths of this and the adjacent province of Africa, according to Pliny, v. 25:—**Longitudo Affrice et Numidie ab Amsiga flumine usque ad Tripolim D et LXX passuum.** The name **Amsiga** is also affixed to the river, that form of the name appearing in Solinus, 26, § 1. The towns of this province noticed are HIPPO REGIUS, famous as the see of St. Augustine, who is represented by a canopied figure with the inscription **Ippone regnum et cibitas sancti Augustini episcopi**, the form HIPPONE * being the one always used in the *Itin.* 6, 42, 44; **Russicada** or RUSICADE, which served as the harbour of Cirta (*Itin.* 5, 19); **Aque Tibilitane**, a place noted for its hot baths (*Itin.* 42; August. *Ep.* 112, vol. ii. 427), and probably identical with the present *Hammam-el-Berda;* and **Arta**, probably a mistake for Cirta, the capital of Numidia, which is frequently mentioned in the *Itin.*, as well as by Solinus, 26, § 1. Numidia.

Mauritania constitutes the remaining division of Northern Africa in ancient geography. It was originally sub-divided into two provinces, **Cesariensis** and **Tingitana**, but about A.D. 400 a portion of the former was made into a distinct province, with the name of **Sitifensis**, and this, being noticed by Orosius, i. 2, finds a place on the Mauritania.

* So "Imago Mundi," i. 19:—"In hac (*sc.* Numidia) est civitas Hyppone in qua fuit Augustinus episcopus."

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Mauritania.

map. A large river, named **Malua**, otherwise known by the names MULUCHA and MOLOCHATH, and now as *Muluwi*, divides Cæsariensis and Tingitana. The large affluent assigned to it on the map, under the name **Salum**, represents the *Rio Salado*, on the banks of which was a Roman station named AD SALUM FLUMEN (*Itin.* 13). The towns introduced into the map are as follows:—On the sea coast, **Ygicolis**, the IGILGILI of *Itin.* 18, 39, 40; **Saldis**, as in *Itin.* 5, 39, for SALDÆ; **Brusutus**, probably a mistake for RUSAZIS, the next station to Saldis in *Itin.* 17; **Rugone**, RUSGUNIAE, for which a *v. l.* in *Itin.* 16 gives Rugoniae; **Ygnium Tipassa**, a puzzling designation, the latter word representing TIPASA of *Itin.* 15, the former possibly a mistaken form of Iomnium, which appears in the same route of the *Itin.*; **Cirtenna**, CARTENNA (*Itin.* 14); **Gaza municipium**, probably the QUIZA MUNICIPIUM of *Itin.* 13, which is near Cartenna; **Sanacolis**, for which we can find no representative in true geography; **Rusadden**, more correctly RUSADDER (*Itin.* 11), near a promontory of the same name, otherwise called Metagonites, *Râs-el-Harsbah*, but in the map **Mons Saddi**, which appears in *Itin.* 11 as a *v. l.* for Rusaddi; **Mons Cannar**, a station at the promontory of Cannar, *C. Quilates*, mentioned in *Itin.* 11; **Lix col.**, the Lix colonia, of *Itin.* 7, and of mythological fame, as the scene of Hercules's victory over Antæus (Solin. 24, § 3; Capella, vi. 667), much misplaced in the map, inasmuch as it really lay on the shore of the Atlantic; **Mons Sigga**, probably intended for the SIGA MUNICIPIUM of *Itin.* 12, the true position of which was eastward of Rusadder [can the *mons* be a mistake for the abbreviated form of *municipium* ?]; and lastly, **Ecusium**, ICOSIUM (very much misplaced, inasmuch as *Algiers* occupies its site), a place associated with the myth of Hercules, whose companions were said to have built it (Solin. 25, § 17). On

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the shore of the Atlantic the cartographer introduces **Mons Calpel**, CALPE or *Gibraltar*, having transposed the respective positions of Abyla and Calpe. In the interior, **Sitiphi metropolis**, the capital of M. Sitifensis, frequently mentioned in the *Itin.*, but without the adjunct "*metropolis*"; **Cesarea**, the capital of Cæsariensis, a well-known town; a figure of a town below the title Mauritania Tingitana, doubtless intended for its capital TINGIS, though the name is omitted; and lastly, **Oppidum**, on the **Septem Montes**, intended for the station AD SEPTEM FRATRES in *Itin.* 9, and *Geog. Raven.* iii. 11, at or near *Ceuta*, the "Septem Fratres" being a range of heights near Abyla, whose name (mentioned by Isidore, xiv. 5, § 12), proved attractive to mediæval geographers, as shown in the Anglo-Saxon map. **Mauritania.**

The sandy wastes of Central Africa are separated from the cultivable region by a mountain belt which rises near the Atlantic, and stretches eastward to the neighbourhood of *C. Bon* and the Lesser Syrtis. The general name for this belt, both in ancient and modern geography, is ATLAS. In Orosius the dividing range is named ASTRIXIS, and Atlas is described as a mountain bounding Mauritania Tingitana on the W., and hence closely adjacent to the Atlantic. Astrixis is said to lie south of Mauritania Cæsariensis and Sitifensis, and also of Numidia; the line is continued in a range, called by Orosius, i. 2, MONTES EUZAREÆ. The map gives expression to these views. Atlas is depicted as an isolated mountain on the shores of the Atlantic, and in connection with this mountain the following description of the phenomena attributed to it, which may be traced back through Solinus, 24, § 10, and Pliny, v. 7, to Hanno, *Periplus*, § 14, the sole foundation for the story being the attempt of the natives to frighten navigators from the shore by lighting fires and making strange noises at night (see an annotation in Müller's *Geog. Graec.* **Atlas and Astrixis.**

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Atlas and Astrixis. *Min.* i. 11):—**Mons Authlans excelsus nimis: per diem silet: noctibus apparent ibi luminaria: audiuntur tinnitus cimbalorum: choris et Aegipanis ibi bacchantibus.** The tale is repeated by Higden (*Polychron*, i. 21). Of Astrixis it is said, in the words of Orosius, i. 2, § 31:—**Mons Astrixis dividit ninam** [vivam] **terram et arenas jacentes usque ad Oceanum, in quibus oberrant Gangines Ethiopes.** Isidore repeats the former part of this statement in nearly the same words (xiv. 5, § 11). Æthicus mentions Astrixis incidently, as one of the loftiest mountains in the world (c. 21). We are not acquainted with the origin of the name. Wuttke, in his *Prolegomena* to Æthicus, p. xi, regards it as a corruption of an Indian name—*Asta-giri*, "the mountain of the setting sun." From Astrixis the range is continued eastward in the **Montes Euzaree.** Another mountain is placed on the shores of the Atlantic, **Mons Hesperus,** mentioned by Orosius, i. 2, and representing the HESPERUCERAS of Solinus, 56, § 10, Pliny, vi. 199, and Hanno's *Periplus*, § 14;—the modern *C. Verde.* The presence of deserts in the neighbourhood of Astrixis is indicated by an inscription **Tlantica** [? Atlantica] **deserta,** with which we may compare the expression of Solinus, 24, § 7 "*Atlanticas solitudines.*"

Nile. The most remarkable feature in this portion of the map is the broad blue band which traverses nearly the whole length of the continent in a line parallel to the Southern Ocean. This band represents the upper course of the Nile as described by Orosius, i. 2, Solinus, 32, § 2, and Pliny, v. 51. It was supposed to rise in close proximity to the Atlantic Ocean, near Mons Hesperus. In that region it was known to the natives under the names Nuchul and Dara. Both these names appear on the map, but for independent streams; the **Nuchul** as flowing into the Atlantic Ocean, and the **Dara** as flowing

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in the line of the Nile, but distinct from it, to intimate the submergence, which is expressly noticed in the Anglo-Saxon map (*Introd.* p. xxxiv.) The name "Dara" may possibly have originated in the DARADUS, *Rio de Ouro*, on the W. coast of Africa; "Nuchul" is probably connected with "Nile"; it appears again in the "Jerome" Map (Brit. Mus. *Add.* MS. No. 10,049), and is here assigned to the Western Nile; see also *Geog. Raven.* iii. 1. A large lake represents the reappearance of the Nile, which thence flows in a continuous course to the border of Egypt, there to undergo a second submergence, as notified in the "Imago Mundi" map. Its final course in Egypt has already been described under the head of Asia. In its mid-course the Nile receives an affluent from the N., the name of which, being abbreviated, is difficult to decipher; by the aid of the "Imago Mundi" map, however, we are enabled to read the inscription as **Lacus et flumen Triton.** There can be little doubt that this refers to the lake Tritonitis and the river Triton, which falls into the lesser Syrtis, and which has been transported to the interior along with the cities of the Pentapolis and the Aræ Philenorum; though it should not be overlooked that, according to Pliny, v. 54, the name Triton was sometimes affixed to the Nile. The omission of all notice of the name Nigris, to which Solinus gives full prominence, is worthy of observation. In the delineation of the Nile our cartographer is in close agreement with the Anglo-Saxon and the "Imago Mundi" maps. **Nile.**

Between this river and the ocean are figures of various monstrous creatures, described by Pliny, Solinus, and Mela. First come a people without ears and with twisted feet:— **Ethiopia.**

Gens sine auribus, Ambari dicti quod adversis plantis.

They are called by Pliny *Sambri*, and by Solinus *Psambari*. The account of these writers that these people have no quad-

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Ethiopia. rupeds possessed of ears, not even elephants, with whatever credence this statement may be received, is farther improved by our author, or the authority from whom his account is derived, for he makes the people themselves be earless.

Next comes a race with one leg and one eye only. The former is of extra size, and is terminated by a foot with a preternatural number of toes. Its versatility of use is probably intended to make up for its singularity, for it serves the purpose of an umbrella. With the latter he seems to be ogling some person or persons unknown, making "mops and mowes" with a grace truly artistic. This "delicate monster" dwells in Ethiopia, as Isidore informs us, and his race is called, in the Latin of our author, not of Isidore, **Scinopedes, qui unicruri mire sceleres** (celeres) **plantis obumbrantur: idem sont** (sunt) **monocoli.** They appear to be a sort of supplement to our former acquaintances the Sciapodes, if, indeed, they are not identical with them. (Plin. vii. 23; Solinus, 52, 29; Isid. xi. 3, 23.)

Next come the men whose mouths are closed so fast that they are forced to imbibe their food through a reed, **Gens ore concreto calamo cibatur** (Solin. 30, 13; Mela, iii. 9; Isid. xi. 3, 18); and then one of the race of both sexes:— **Gens uterque sexus innaturales multimodis modis,** of whom the less said the better. (Isid. xi. 3, 11.)

Next come a race whose mode of progression is peculiar, being effected by creeping on all fours instead of walking:— **Himantopodes: fluxis nisibus crurum repunt potius quad** [quam] **incedunt; et pergendi usum lapsu potius destinant** [quam] **a gressu** [ingressu]. This passage is taken from Solinus. We may remark that the head-dress of the individual resembles the modern Prussian military helmet. (Plin. v. 46; Solinus, 31, 4.) Next come the Psylli, who were credited with the custom of testing the

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chastity of their wives by the exposure of their new born infants to serpents. The process is exhibited on the map, the mother anxiously watching her offspring in the embrace of the writhing serpents. The inscription is founded on Solinus, 27, § 42:—**Phílli** [Psylli] **pudicitiam uxorum probant objectu nobiter natorum serpentibus;** near which is **Mons ardens serpentibus plena.** Ethiopia.

Below the Psylli come the Blemyæ, with mouth and eyes placed in their breasts:—**Blemee os et oculos habent in pectore,** words which are taken from Isidore, who took them from Solinus. The Blemyes or Blemyæ were a wild race of Ethiopia, who frequently invaded Egypt. They were probably in the habit of hanging down their heads, especially when taken captive, and so became credited with the deformity ascribed to them by Roman writers. (Plin. v. 45; Solinus, 31, 4; Mela, i. 8; Isid. xi. 3, 17.)

Next to the Blemyæ is a veritable specimen of the "men whose heads do grow beneath their shoulders":—**Isti os et oculos habent in humeris,** who are classed by Isidore with the Blemyæ (Isid. xi. 3, 17); and next below them, holding in his hand what looks like an elongated croquet mallet, one of the maritime Ethiopians, who have four eyes a-piece, not in fact, as Pliny is careful to inform us, but in metaphor, because their sight is so keen:—**Marmini** [Maritimi] **Ethiopes qui quaternos oculos habent** (Plin. vi. 194; Solinus, 30, 6). And, lastly, a pair of men, with the inscription:—**Gangines Ethiopes: amicitia cum eis non est.** These people are probably connected, at any rate in name, with the Gangines of page 35. The title inscribed above them represents the description given by Pliny, Solinus, and Mela, of the GAMPHASANTES, but is most like the one found in Marcian Capella. Isidore ascribes the unsocial quality given in the Map to the GARAMANTES,

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Ethiopia. and founds it upon the phrase of Virgil, *Ecl.* viii. 44. (Plin. v. 45; Solinus, 31, 5; Mela, i. 8; Marcian Capella, vi. 674; Isid. ix. 2, 125.)

The Trocodítee or Troglodytes [The copies of Solinus generally spell the name TROGODYTÆ, omitting the *l*], are twice mentioned in the map; firstly to the E. of the river Triton, where notice is taken of a remarkable spring in their country, which acted as an ordeal for theft, its waters producing blindness in case of guilt:—Hic fons apud Trocodítas fures cecitate arguens; and, secondly, westward of the Triton, where they are pictorially represented as living in caves, eating serpents, and capturing wild animals by jumping on their backs, in accordance with the following legend:—Trocodíte : mire sceleres : specu accolunt : serpentes edunt : feros saltibus apprehendunt. With regard to the spring, Isidore (xiii. 13, § 9) commemorates a remarkable well in the country of the Troglodytes, but of totally different qualities from the one noticed in the map. The other legend is founded on Solinus, 31, § 3, and 56, § 9; but the cartographer has substituted *saltibus* for the "cursibus" or "cursu pedum" of the author. Though there is much that is mythical in these statements, the existence of a Troglodyte population in the interior of Africa is a well-ascertained fact, known as far back as the time of Herodotus (iv. 183). They are the modern *Tibboos*, who occupy the *Tibesti* range, to the S. of *Fezzan*, and who are still remarkable for their agility (Lyon, *Travels in North Africa*, p. 227).

Between the two entries of the Troglodytes, and just at the junction of the Triton with the Nile, a figure like a bird is depicted, with the superscription:—Basiliscus : semipedalis : est albis lineis maculatus. This description is apparently founded on the description of Solinus, 27, § 51,

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"ad semipedem longitudinis, alba quasi mitrula lineatus caput," who in this agrees with Pliny, viii, 78. But both these writers describe the basilisk as a serpent, differing, however, from other serpents in regard to its mode of locomotion, and the position of its body when moving. Its presence was held to be poisonous to all nature—to animals, vegetables, and even the soil itself. In the Middle Ages it was usually depicted as a lizard-like creature, with a crown on its head, and with several pairs of legs: it may be seen so represented in the works of Aldrovandus and Grevinus. Occasionally, however, it was depicted in a manner very similar to that in our map, namely as a bird. So it appears in a Bestiary belonging to St. John's Coll., Oxford; and so again in the Cambridge "Imago Mundi" map (see *Intr.* p. xxxix.). A full description of the animal in this form is given by Cahier and Martin (*Mél. d'Archéol.* ii. 213), together with a representation of it as a bird, taken from an old Bestiary. It is described as the serpent of Paradise, born of the egg of a cock seven years old. It has the head and neck of a fowl, and the lower parts of a serpent: it kills birds with the glance of its eye, and trees by its touch: it is the king of all serpents. In the Middle Ages the ashes of the basilisk were used in the transmutation of copper into Spanish gold (Theophilus, *Divers. Art. Sched.* cap. 47, and note, p. 275).* **Ethiopia.**

Westward of the Troglodytes comes the figure of a lion, already noticed, and then a representation of some large ants digging up gold dust with their feet, and jealously guarding it against all comers. The legend which tells us this is founded on Solinus, 30, § 23:—**Hic grandes formice auream sericam** [servant] **arenas.** It is not known whence Solinus drew his statement, which is evidently only

* Compare further, Harl. MSS. 4751.

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Ethiopia. another version of the story of the griffins, as told by Herodotus (iv. 13, 27).

The remaining figure represents the one-eyed king of a race of Ethiopians who lived on the flesh of panthers and lions, whence they derived their specific title. The legend is borrowed from Solinus, 30, § 6, and reads thus:—**Agriophagi Ethiopes : solas panterarum et leonum carnes edunt : habentes regem cujus in fronte** [oculus] **unus est.** These people are the "Agofagy" of the Romance of King Alexander (ll. 6350-57), of whom it is said—

> "Another folk woneth in the west half,
> That eteth never kow no kalf,
> Bote of panteris and lyouns,
> And that they nymeth as venesons."

Islands of Western and Southern Oceans. A zone of islands fringes the continent of Africa from N. Atlas eastward. The first of these bears the inscription **Fortunate Insule : sex sunt : insule Sancti Brandani.** Under the title of "Fortunatæ Insulæ" the ancient geographers included the *Madeira* and *Canary* groups, the delightful climate of which seemed the realization of the myth of Elysium—the abode of the blessed. The same association of ideas led our cartographer to fix upon them as the scene of St. Brandan's discovery, described in the old legend as the "fayrest countree eestwarde that ony man myght se, and was so clere and bryght that it was an hevenly syght to beholde; and all the trees were charged with rype fruyte and herbes full of flowres; in whiche londe they walked XL dayes; but they could se none ende of that londe; and there was alwaye daye and never nyght; and the londe attemperate ne to hotte ne to colde." St. Brandan is reputed to have flourished in the middle of the sixth century, the date of his burial in Clonfert Abbey being

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placed at 576. The legend of his voyage first assumed a definite form towards the close of the 11th century, when the Latin prose narrative was probably composed. This was followed by metrical versions in Latin and Anglo-Norman, as early as Henry I.'s reign, and by an English metrical version about the period of the map. The position of the island was originally fixed westward of the Canaries, from the highest points of which people fancied that they descried a lofty island in fine weather, though somehow they had always failed to reach it. In 1526, 1570, and again in 1605, expeditions were sent out from the Canaries with the express purpose of discovering this mysterious island, the existence of which was attested by what was deemed to be unimpeachable testimony. In 1721 the search was renewed, and so late as 1755 the island appears on a chart published by Gautier, in 29° N. lat., and about 5° W. of Ferro (Viera, *Hist. Isl. Can.* i. 28, quoted in Irving's *Life of Columbus*, ii. 876-881). The legend has been published by the Percy Society. Of the individual isles which constituted the group of the Fortunatæ Insulæ we have **Junonia**, *Madeira*; **Theode**, possibly *Teneriffe*, the proper name of the peak of which is *Teyde* (Santarem, ii. 433), in which case that island is twice mentioned; **Capraria**, *Gomera*; **Vinaria**, probably a mistake for NIVARIA, *Teneriffe*; **Membriona**, *Ferro*, whose proper ancient name was OMBRION, for which "Membriona" occurs as a *v. l.* in some copies of Capella, vi. 702, and "Embriona" in a copy of Solinus, 56, § 17; and **Canaria**, *Gran-Canaria*, which was assumed to be derived from "canis," and hence the addition **plena magnis canibus** (Solinus, 56, § 17). Further E. we come to an island with the title **Insule Hesperidum**, which Solinus (56, § 13) describes as lying some forty days' voyage out from Hesperuceras;

Islands of Western and Southern Oceans.

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probably the *Cape Verde* group is meant. Isidore (xiv. 5, § 10) asserts that these islands were so named from a town Hesperis in Mauritania. **Gauloena** follows, **ubi serpentes nec bibunt nec nascuntur**: this is said by Solinus (29, § 8) of Gauloë (*v. l.* "Gauloenis"), the Gaulos of Pliny, v. 42, an island in the Mediterranean; the name that should have been entered in this position is "Gorgades Insulæ" (Solin. 56, § 10). The next two islands are introduced as being stages on the route between Gades and India, as described by Solinus (56, § 7) after Pliny, vi. 175:—**Adanum insula,** and **Scena,** with an inscription on the latter referring to the distance between them:—**Scena insula: hinc usque ad Adanum insulam CCC passuum.**

The two next islands may be considered in connection with each other. The larger one has the inscription, **Insula Sirtinice ubi etticus invenit bestiolas adibsistas aculeis plenas velud strix.** Above this is a mountain, with the words, **mons austronothus.** Before we attempt to explain these inscriptions, it will be well to proceed to the next entry, an island with the words, **hic sirene habundant.** The two islands, with their inscriptions, appear to be inserted in accordance with the following passage from Æthicus:—*Insolam Syrthynicem incurrit et illic invenit bestiolas pessimas, ignotas, cydrositas plenas aculeis velut istrix, et syrenarum multitudinem.* And, farther on, *montem habet Austronothium in ea insola,* whose astonishing height, and the extensive view from its summit, he describes at great length, and also the sounds which proceed from it. As to the inscription itself, it is perhaps as easy to explain *adibsistas* as *cydrositas,* for which, as *v. ll.,* are substituted *ycdrositas* and *cidracistas,* words as unintelligible as those which are found both in the text and in the map. *Strix* no doubt stands for *Hystrix,* not an owl, but a porcupine; but perhaps the transcriber was more familiar with

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the former than the latter, especially as in his account of the porcupine, Isidore in a *v. l.*, has strix, and calls it *immite animal.* Pliny says that it is found in India and Africa, Solinus in Ethiopia. It is not surprising that where these "pestilent little creatures" like porcupines should abound, sirens should abound also, though our author judiciously places them on a separate island. But what island is intended by *Sirtinice,* and what mountain by AUSTRONOTHUS, it is difficult, perhaps impossible, to say. Ptolemy mentions a town called *Syrnisica,* near the mouth of the Indus, and Cosmas Indico-Pleustes speaks of Ceylon as called sometimes Tzinitza, a misnomer for Sina or Tsina, but Æthicus evidently intended to describe a volcanic island further W. than Ceylon, and Wuttke, his editor, conjectures that he may have had the island of Bourbon in view. The name, however, cannot be identified with any degree of certainty. (Æthic. *pref.* p. xiii. § 21, 23; Plin. viii. § 125; Solin. 30, 28; Ptol. vii. 1, 64.)

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Last comes the island **Malichu,** with an inscription to the effect that it is distant from Drepanum 1500 miles, that from Drepanum to the island **Scena** is a distance of 440 miles, and that hence it is clear that the whole coast is navigable, because the distance admitted of being thus measured:—**Malichu: insula Ethiopie a Drepano promunctorio quindecies C passuum distat: hinc ad Scenam insulam CCCCXL passuum. Iste** [? Inde] **constat totum litus navigabile: hic esse quod ita potuit mensurari.** This is taken chiefly from Pliny and Solinus, who appeal to the authority of Juba, who maintained that the whole distance from India to Gades was navigable, in opposition to those who said that the heat rendered this impossible. The distance first mentioned, 1500 miles, though greatly in excess of the truth, agrees with the numbers given

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Islands of Western and Southern Oceans.

by Pliny and Solinus, but the distance which they give between MALICHU and SCENA is only 225 miles. The name MALICHU, or MALCHU, as Pliny gives it, belonged, according to Ptolemy, to two islands in the Red Sea, opposite Ethiopia. Pliny speaks not of an island, but of a place, called SCENEOS, and says that from this place to the island ADANU was a distance of 150 miles. Ptolemy represents all these islands as within the Red Sea, but makes two islands of ADANU. (Ptol. vi. 7, 44; Plin. vi. § 175, 176; Solin. 56, 6, 8.)

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CHAPTER VI.

MEDITERRANEAN AND EUXINE SEAS.

Mediterranean Sea and its subdivisions—Gades and the Pillars of Hercules—Balearic Isles—Sardinia, Corsica, and the adjacent Isles—The Liparean Islands—Sicily—Crete and the adjacent Isles—Isles of the Adriatic Sea—Cyclades—Mene and Canopus—Rhodes, Eubœa, Cyprus, etc.—Isles placed in the Euxine Sea.

THE Mediterranean Sea holds much the same position in mediæval that it did in classical geography, as the *Mare Magnum*, the "Great Sea"* of the habitable world. Its form is very imperfectly delineated in the Hereford map, as, indeed, in most mediæval maps. From the Strait of Gibraltar (which is unduly widened, to allow room for the isle of Gades) it expands equably on the sides both of Africa and Europe to the peninsula of Italy, a very slight allowance being made for the Gulfs of Lyons and Genoa. Italy projects eastward rather than southward, and Sicily is brought opposite to Rome. The Adriatic is depicted with very moderate accuracy. Eastward of this the sea is reduced to the width of a strait; and the broad basin between Egypt and Asia Minor is represented only by two projecting arms, which answer to the angles of the sea in Cilicia and in the south of Palestine. The Ægæan, Hellespont, and Propontis, are made of nearly equal breadth; and the Thracian Bosporus is only accidentally narrowed by the posi-

* Æthicus describes its merits in the following turgid language:—"Mare magno plantationem et germen ac virgultum et piscinam regalem ac medullam intersecantem trifarie geminatam orbis planitiem esse. Oceano relicto in signis et portentis et ultra quam credi potest autumat Mare Magnum sorbitiunculam vel cloacam abyssi magni" (cap. 73).

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tion assigned to Cardia. These seas are unduly lengthened, the consequence being that the Euxine is thrown too far north. The shape of this latter sea is very incorrectly given, its length being much exaggerated. Both the Mediterranean and the Euxine are studded with islands to such a degree that we suspect our cartographer to have believed that the sea was expressly made for the islands, and that "nature abhorred a vacuum" of unoccupied expanse.

The name **Mare Mediteraneum** is placed opposite to Italy, and several of the semi-inclosed seas are noticed. One of the titles is peculiar, viz. **Mare Leonum,** which occurs between Crete and Italy. Santarem (ii. 416) suggests that M. IONIUM is meant; but we think it possible that it refers to the *Mare Leonis,* our "*Gulf of Lyons,*" popularly so called, but properly "*Gulf of the Lion,*" as by the French, "*Golfe du Lion:*" this title, as applied to the ancient Sinus Gallicus, is as old, at all events, as the 14th century. (Ménage, *Dict. Etym. s. v.* "*Lion.*") The title **Adriaticus Sinus** is duly entered. The Ægæan Sea is designated **Egea.** Then we have **Hellespontus,** *Dardanelles;* **Bosfarus Tracius,** *Strait of Constantinople;* **Propontidis Mare,** *Sea of Marmara,* placed in the Euxine; **Cimerisum Mare,** doubtless intended for the Cimmerian Bosporus, *Strait of Yenikale* (the title occurs in the "Imago Mundi" map); and, lastly, **Euxinum Mare.** The omission of the names Sinus Gallicus, Tyrrhenum Mare, and, possibly, Ionium Mare, is the more noticeable, inasmuch as they appear in Isidore, xiii. 16.

Gades. Entering the Mediterranean from the Atlantic by the *Strait of Gibraltar,* we first meet with an island surmounted by two columns, with the superscription **Gades Herculis,** and with the further inscription on the island itself,—**Calpes et Abinna Gades Herculis esse creduntur.** The name

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"Gades," which properly applies to the town of *Cadiz*, situated on a small island closely adjacent to the mainland, is here evidently considered as equivalent to "columnæ." So in *Hispaniæ Chrorographia* we read "Hercules fortissimas turres construxit quas Gades appellavit." (*Hispania Illustrata*, i. 9.) Higden (i. 30) explains this peculiar meaning of *Gades* on the ground that the pillars took their name from the island. The form "Abinna" for "Abyla" is found in Solin. 23, § 13:—"Calpe et Abinna montibus quos dicunt columnas Herculis." But along with this recognition of the natural "Pillars of Hercules" there was the idea that the hero had placed some artificial structures at the town of Gades. Of these Orosius speaks, i. 2,—"Apud Gades insulas Herculis columnæ visuntur;" and so Higden, i. 20,—"Gades ubi et Hercules posuit columnas mirabiles et memorabiles." **Gades.**

Passing on, we come to the Balearic Isles, on one of which (intended for Majorca) we read,—**Baleares insule due sunt id est Maiorga et Minorga,** a statement borrowed from Orosius, i. 2. Another island contains an imperfect inscription, evidently taken from Isid. xiv. 6, § 44, —**Minorga in his primum insulis inuente sont fonde,** referring to the well-known skill of the inhabitants in the use of the sling, to which the name Baleares (from βάλλω) was popularly attributed. A third member of the group, Ebusus or *Ivica*, is described in exact conformity with Isidore, xiv. 6, § 43,—**Ebos cujus terram serpentes fugiunt,** referring to the belief that serpents were never found on it. **Baleares.**

We next come to **Sardinia,** which is drawn in the shape of a foot, in accordance with the general resemblance noticed by the ancients, as expressed in the names Sandaliotis and Ichnusa. The inscription runs thus:—**Sardinia**

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Sardinia, Corsica, etc.

Grece Sandaliotes dicta a similitudine pedis humani ab oriente patet CLXXVIII passuum, ab occidente CLXXV, a meridie LXVII, a septentrione CC. These dimensions do not agree exactly with those given by Pliny, iii. 84, or by Isidore, xiv. 6, § 40. The reference to the name Sandaliotis is borrowed from Capella, vi. 645. Adjacent to Sardinia is **Corsica,** with the description,—**multis promunctoriis angulosa,** referring to its numerous promontories, borrowed from Isidore, xiv. 6, § 42, and with the dimensions,—**longitudine CL passuum, latitudine L,** as in Pliny, iii. 80. Above Corsica lies **Metus,** the METISA of Pliny, iii. 79, and the METINA of Capella, vi. 643, an island at the mouth of the Rhone. On the other side of Sardinia, between it and the African coast, in a part of the sea where no islands really exist, the map exhibits two parallel rows, one containing **Caul,** probably intended for GAULOS or *Gozo* (Mela, ii. 7); **Milaca,** which we cannot identify; **Colubraria,** *Formentara,* one of the Balearic group (Solin. 23, § 11); **Edissa,** perhaps intended for Enusis (Capella, vi. 645), off the S.W. coast of Sardinia; **Desipea,** no doubt intended for Hypæa, one of the Stœchades (Capella, vi. 643); **Eta Pomponiana,** evidently POMPONIANA, one of the Stœchades or *Hyères* group, off the coast of France (Capella, vi. 643): And in the second row—**Hilta,** possibly MELITA or *Malta;* **Ficaria,** adjacent to the S.E. angle of Sardinia (Capella, vi. 645); **Planasia,** a small island off the E. coast of Corsica (Capella, vi. 644); **Stipa,** mentioned by Capella, vi. 644, probably in consequence of a misreading of Pliny iii. 80; and **Stopcemes,** possibly a mistake for STŒCHADES.

Liparæe Insulæ.

To the E. of Corsica, above Metus, we see **Lipara,** the chief member of the Æolian group, of which it is said,—**Eolie insulee novem sont.** In respect to the number the

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author follows Isidore, while Solinus and Capella state seven. Some of the lesser isles of this group are placed on the map, viz. Terasia (THERASIA); Leocotea (LEUCOTHEA); Stongile (STRONGYLE), *Stromboli*; Hiera, *Vulcano*; Esisua (ERICUSA); and Insula Didimee (DIDYME)—the two first being placed near Sardinia, the next three between Sicily and Africa, and the last between Sicily and Italy. We have also to notice a second Ficaria, of which we know nothing; Fencusa, PHŒNICUSA (Capella, vi. 648); Galata, mentioned by Capella, vi. 645, as near Sardinia; Stripodes, perhaps intended for the OSTEODES of Mela, ii. 7; and Festia, probably a defective form of HEPHÆSTIAS (Isid. xiv. 6, § 37). **Liparæ Insulæ.**

Sicily (the name is accidentally omitted) is easily recognised by its triangular form, to which it owed its ancient name of Triquetra. It is placed in that part of the sea which lies between Rome and Carthage. An inscription, apparently drawn from Capella, vi. 646, gives its dimensions as follows:—A Peloro in Pathmum [Pachynum] CLXVI, istud [inde] ad Libeum [Lilybæum] CC, inde ad Pelorum CXLIII. Mount Ætna (Ethna) is placed in the centre of the isle, with flames issuing from its summit. A river named Canea is represented as rising on it, and flowing eastward to the sea, in the position of the Asines. Possibly the name arises out of some confusion with that of the town CATANA (called in the map Canna), which really lay at the foot of Ætna. The promontories are represented as mountains, with the names Pelorum, Libeum [Lilybæum], and Pathmum. The form "Libeum" appears in a copy of Solinus, 5, § 2. The most observable point in the names of the towns is the modern form *Palermo*, or at least a close approximation to it, Palerna, instead of the ancient PANORMUS. Higden (*Polychron.* i. 30) uses a similar form, which had been introduced into England by **Sicily.**

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Sicily. the Crusaders. A similar instance of a change of the *n* into *l* occurs in RUSCINO, which has become *Roussillon*. With regard to the other towns there is nothing to notice. They are **Siracusa, Hibea** (probably HYBLA, which appears in Antonine, *Itin.* 89), **Libia** (Lilybæum—for the form compare the name of the promontory), **Mesana, Canna** (CATANA), and **Agrigene** (AGRIGENTUM). Between Sicily and Italy are placed **Sbilla*** (SCILLA) and **Caribdis,** the rock and the whirlpool, whose fancied proximity was the source of anxiety to ancient navigators. Both are represented as monsters,—Charybdis as a coiled figure, with a grotesque head protuding from the open end, and Scilla as a head, with open jaws, displaying rocks instead of teeth. The latter is similarly depicted in the "Imago Mundi" map. A fish, resembling an eel, is depicted near this. On the opposite side of Sicily, off prom. Pachynum, the isle **Tapsus** really represents the peninsula of THAPSUS, close to Syracuse, which Isidore (xiv. 6, § 35) describes as an island 10 stades from the mainland.

Crete. **Creta** is a very conspicuous object on the map, with the Labyrinth depicted in a number of concentric circles. Its dimensions are given in accordance with Pliny, iv. 58, and Capella, vi. 659 :—**Insula hec in longitudine CCLXX, in latitudine L.** The celebrated Mt. Ida (**Yda**) is duly depicted, and the Labyrinth has an inscription relative to its reputed construction by Dædalus :—**Laborintus id est domus Dedili** [Dædali]. Whether our cartographer believed that the Labyrinth was a contemporaneous fact we do not pretend to say, but such a belief survived to the 16th century, as may be seen from the *Ephemerid. Sanctæ*

* The idea that Scylla was in the midst of the sea prevailed extensively in the Middle Ages. Thus Gervase of Tilbury describes Scylla and Charybdis as equally "*marinæ voragines.*"—*Ot. Imp.* ii. 12.

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Terræ, in Pez's *Thesaurus*, Part ii. p. 467. Of the Cretan towns we have **Gortina**, **Cidona** (CYDONIA), and a third, with a name imperfectly written, which reads as **Mrima**, and may be intended for MYRINA (Plin. iv. 59), though we can assign no reason why so unimportant a place should be noticed. Between Crete and the coast of Africa we have **Marinia**, for which we can find no authority; **Menix**, probably MENINX, commemorated by ancient geographers as the abode of the Lotophagi [see below **Mena**]; **Diomedis Insula**, transplanted here from the coast of Apulia, and famous in antiquity for a species of sea-fowl, which were supposed to be the metamorphosed companions of Diomede (Solin. 2, § 45); and **Melos**, one of the Cyclades in the Ægæan Sea. Above Crete, to the right hand, is the isle of **Calippso** (CALYPSUS), properly speaking near prom. Lacinium, on the coast of Italy, but placed in its present position in accordance with Orosius, i. 2. It was identified with the Homeric Ogygia (Plin. iii. 96). Between Crete and Italy we observe two fish, one unnamed and resembling a tunny, the other entitled **Miles Maris**, and evidently intended for a sword-fish, a sword being represented as attached to its gill. Above these is an island, shaped like a vessel, "**Scopulus ad modum navis**," in reference to Prom. Phalacrium on Corcyra, which bore some resemblance to a vessel, and was supposed to be the ship of Ulysses metamorphosed (Solin. 11, § 2; Capella, vi. 658). The rock appears to be figured in the "Imago Mundi" map. Near it is the island **Caria**, possibly intended for Icaria, though far removed from the true position of that island.

Crete.

Diverging from the open sea to the area which represents the Ionian and Adriatic Seas, we notice **Zazinthus**, *Zante*; **Cassiopia**, an island noticed in conjunction with Zacynthus by Orosius, i. 2, and intended for Corcyra, which had a pro-

Isles of the Adriatic Sea.

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Isles of the Adriatic Sea.

montory and a town Cassiope; compare Antonine, *Itin.* 521, where, for "Insula Cassiope insula Goreiro," it has been proposed to read "Insula Cassiope sive Corcira" (Parthey and Pinder's *ed.*); see also *Geog. Raven.* v. 22; Isid. xiv. 4, § 14—"Habet [Achaia] ab occasu Cephaloniam et Cassiopam insulas," and Æthicus, caps. 86, 101. Marino Sanuto places the Cassiopæ Insulæ (he implies the existence of a group) to the W. of Achaia; they could thus answer to the Ionian Islands (*Gesta Dei*, p. 286). Subsequently he mentions these islands by their modern names, as well as *Corfu*. Higher up the gulf come Cephalenta, CEPHALENIA; Cezilie, for which we can suggest no identification; Venicia, *Venice*, the insular character of which is indicated with considerable exaggeration in the map; and the Liburnian Islands, seven in number, occupied (it is stated) by Venetians:—Insulee Liburnice VII quas Venetici inhabitant. These line the coast of *Dalmatia*, and were no doubt under the dominion of *Venice* at the period of the map.

Cyclades.

Returning to the Mediterranean we find the group of the CYCLADES represented by a large circular island surrounded by a fringe of islets, in accordance with the received explanation of the name Cyclades. The inscription records that the number of the group is 53, as given in Æthicus, cap. 94, and that the group has a length of 700 miles from N. to S., and of 200 from E. to W., which numbers are taken from Pliny, iv. 71, but really include the Sporades as well as the Cyclades:—"Delos insula in medio Cicladorum situs: sunt autem Ciclades LIII. A septentrione in meridiem $\overline{\text{DCC}}$, ab oriente in occasum CC miliaria habent." To the right hand of Delos there is a figure of a mermaid with a mirror in her right hand. Further to the right hand is a name which reads like

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Icaria, perhaps Icaria is intended, which gave name to the Icarium Mare, though tradition attributed the names both of the sea and of the island to Icarus, the son of Dædalus (Solin. 21, § 30). Off the coast of Egypt is **Mena,** which is said to be so called from a freedman Menus, who was buried there:—**a Meno liberto in ea sepulto:** the name is identical with that which Solinus (27, § 40) uses for MENINX, but we are unable to account for the reference to the freedman Menus; the name "Mena" also appears in the "Imago Mundi" map. Opposite the mouth of the Nile is an island named **Canopus,** with a description of it as a great mercantile emporium:—**Insula ditissima omni genere mercium replens orbem terrarum.** Canopus was, properly speaking, a town at the Canopic mouth of the Nile, and the notion of its being an island proper, as shown in the map, is derived from the words of Solinus, 31, § 1, "dictum a Canopo Menelai gubernatore sepulto in *ea insula* quæ ostium Nili facit." Compare Pliny, v. 128, where it is described as "insularum ante Asiam prima," in reference to the boundary between Asia and Africa. It is represented as an island in the "Imago Mundi" map, and in the "Jerome" map in the British Museum (MS. 10,049). The town had sunk into utter decay at the commencement of the Christian era, and its reputation for wealth should properly have been attributed to Alexandria. Canopus retained its importance among geographers as marking the boundary between Africa and Asia [Solinus, *l. c.*] The name of the adjacent island, **Tactura,** is unknown to us. **Cyclades.**

Turning north we meet with **Carpatas,** CARPATHUS *Skarpanto,* **unde [a] Mare Carpatum dicitur** (Isid. xiv. 6, § 24); then in order, **Neutoma,** which we cannot identify; **Naxos; Neon,** probably Ios, which may have been known to our cartographer by its modern designation *Nio* (= ἐν Ἴῳ); **Rhodes, etc.**

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Rhodes, etc. **Rodos insula felimcum** [? Phœnicum] **columpna ditissima,** *Rhodes,* with its Colossus, which is duly depicted,—though it had fallen down within 56 years of its erection, circ. B.C. 224, the memory of the Colossus was rife in the Middle Ages, so much so that Sæwulf and Mandeville regarded the Rhodians as the Colossians to whom St. Paul wrote his Epistle (*Early Travels,* pp. 33, 140, Bohn); "**Euboea insula Helade** [Helladi] **proxima,**" a notice which calls for no remark beyond the use of the term "Hellas" for Attica; **Lesbos**; **Ciprus,** of which the dimensions are given, "**in longitudine CLXXX miliarium, in latitudine CXX miliarium**" (varying from Plin. v. 129, in regard to length, which the latter gives as 162 miles), with its two chief towns **Salamis** and **Paphos,** the latter famous as the seat of the worship of Venus; **Tenedos,** placed in the long arm which represents the eastern side of the Ægean Sea and the northern half of the *Levant,* its position being decided by the proximity of Troy; **Nucaria,** apparently to be sought for off the coast of Pamphylia, but we know nothing to answer to it; **Lempnos,** LEMNOS, over which an animal of dubious character is figured, possibly intended to account for the adjacent name Egea, though it bears but little resemblance to a she-goat (Plin. iv. 51; Isidore, xiii. 16, § 5); a sharp-nosed fish is also depicted in this part of the sea; **Chios,** placed in the part of the sea which represents the "Hellespontus;" whether COS or CHIOS is intended we do not venture to decide, either being equally remote from the Hellespont.

Lastly, in the Euxine we have to notice **Canospatos,** opposite the mouth of the Danube; **Thasos,** transplanted from the Ægæan Sea; **Pathmos,** which Higden (i. 8), on the authority of Isidore (though in this he appears to be mistaken), also transplants from the Ægæan to the Euxine,

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(compare in this matter the map in the MS. of St. Jerome, British Museum, No. 10,049); **Achillea,** a small island off the mouth of the Danube, reputed to be the spot to which Thetis transported the body of Achilles, with a temple which no bird approached (Solin. 19, § 1; Plin. iv. 93); **Allopectea,** probably ALOPECIA, an island in the Palus Mæotis, at the mouth of the Tanais; **Carambis,** properly speaking a promontory on the coast of Asia Minor, and so described by Solinus, 44, § 1; lastly, **Penagorgea,** probably PHANAGORIA, on the Cimmerian Bosporus, between the branches of the river Anticites, hence described as on an island by Ammianus Marcellinus, xxii. 8, and others. **Rhodes. etc.**

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CHAPTER VII.

EUROPE.

General Description—Spain—Italy—Istria and Liburnia—Greece—Macedonia —Illyricum and Dardania—Thrace—Mœsia—Dacia—Bulgaria—Alania.

THE boundary of Europe on the side of Asia has already been noticed in Chap. I. (p. 24). The form of the continent, as given on the map, is at first sight hardly recognisable. The peninsular character of Spain and Italy is impaired by the omission of the intervening seas. The distinctive form of the Ægæan Sea being absent, we miss, in consequence, the peninsula occupied by Thrace. The undue prolongation of the Ægæan and the Hellespont throws the Euxine too far north, and contracts the breadth of the continent between the Euxine and the Northern Ocean. The Danube is thus necessarily thrown too far north, and the proportions between the north and the south of the continent are thereby impaired. In other quarters we may note the conventional mode employed in the delineation of the Baltic Sea (Sinus Germanicus) and the Bay of Biscay (Aquitanicus Sinus), —the outline of the seas being in each case left imperfect in order that the name might be introduced. An attempt has apparently been made to represent the sinuosities of the Baltic Sea; but its size is understated, unless we include in it the sea which in the map intervenes between Norway and the mainland. The North Sea is crowded out in consequence of the space assigned to the British Isles. The angle now occupied by Holland is unnoticed. The British Isles protrude southwards nearly to Spain, and the opposite

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coast of France is carried down in a parallel line, so that the angle formed by Brittany disappears. The Bay of Biscay is very much curtailed of its proper dimensions, and consequently the north coast of Spain disappears, while the western coast sweeps round with a gradual curve to the Strait of Gibraltar.

With regard to the physical geography, we have to notice among mountain-chains the Pyrenees and the Alps, the positions of which are correctly represented in reference to the neighbouring countries. The Carpathians are also entered, but it is clear that the cartographer had a very inadequate notion of their true position, or of their relation to the general mountain-system of the continent. The Balkan is omitted; the Apennines and the mountains of Greece are very imperfectly represented. In respect to rivers, we may make the general observation that almost all the large rivers of the continent are noticed, with the exception of those in Northern Russia. The omission of the Tagus in Spain, is noticeable. In some cases, as the Rhine and the rivers of France, the affluents are also introduced. The Danube is adequately represented, with its affluents as far as Hungary, beyond which point the entries are erroneous. The interpolation of two imaginary rivers, the Coruus and Arfaxat, between the Dnieper and the Don, is farther noticeable.

The length of Europe on its southern side is given in an inscription borrowed, though somewhat incorrectly, from Pliny, vi. 206, 207:—**Longitudo Europe ab ostio Meotissis** [Mæotide] **usque ad Gaditanum petum directo cursu tercies quater** $\overline{\text{XXVII}}$ [$\overline{\text{XXXVII}}$] **passuum. Universus autem circuitus per sinus suos inter Muotum** [Mæotidem] **lacum centies quinquagies septies nonaginta milia sunt passuum.** [The cartographer has

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apparently read CIↃIↃCCCIↃ instead of CCIↃIↃCCCIIII, thus making the amount 15,790 instead of 10,059]. Cum ipsa Meotide centies quinquagies XXXIII [vicies bis] nonaginta milia passuum. The first of these calculations is that of Polybius, measuring the direct distance from the Strait of Gibraltar to the Sea of Azov; the second is that of Agrippa, between the same points, but including the sinuosities; the third is that of Artemidorus for the same.

Hispania. We commence our survey of the continent at the point nearest to Africa, namely, the Spanish peninsula. This assumes a triangular form, in accordance with Oros. i. 2; but the directions and proportions of the sides are wholly misrepresented. The converging protrusions of the *Bay of Biscay* and the *Gulf of Lyons* are omitted, and the peninsular character is consequently lost. The Pyrenees form a long line, running N. and S. rather than E. and W. An imperfect red-letter name p r pilon is apparently intended to designate a portion of the range; but whether this refers to POMPELO, *Pamplona*, the town which commands the most frequented route between Gaul and Spain, we are unable to say. The well known height of CALPE, *Gibraltar*, is delineated; but by a remarkable oversight the name of ABYLA (under the form Bina, for ABINNA, as in Solinus, 23, § 13) is transferred to it from the opposite coast of Africa. Of the great rivers of the peninsula we meet with the Hiber, *Ebro*; the Boetis, *Guadalquivir*; the Dorius, *Douro*; and the Minneus, *Minho*. The Calenia,* between the Bœtis and the Durius, may possibly represent the *Guadiana*. The omission of the

* Santarem (ii. 296) suggests that the name is borrowed from that of the town Carteia. This seems improbable. We would rather assume that our cartographer has blundered over the name (then comparatively new) Guadiana, made up of the Arabic prefix *Wady*, and the classical *Anas*.

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TAGUS, which name occurs in Italy, has been already adverted to. On the other hand, two affluents are assigned to the *Ebro*, for which we can find no authority—the **Danus**, which also appears in the "Imago Mundi" map, and the **Morinus**, which may possibly refer to the *Sierra Morena*, the ancient M. MARIANUS. The political divisions noticed are **Hispania Citerior**, "Hither Spain," the eastern of the two provinces into which the Romans originally divided the country; and **Hispania Inferior**, which is here substituted for the HISPANIA ULTERIOR of the Romans. To these we have to add, as an apparently provincial designation, **Pathe** or **Pake**, placed E. of the upper Ebro, a name which we cannot explain, unless it refers to the unimportant town of JACCA in those parts. The kingdom of **Aragona** is transferred to the N. of the Pyrenees, between the river **Atrax** (probably the ATAX or *Ande*) and the Mediterranean. There is a certain degree of historical truth in this arrangement, inasmuch as *Roussillon*, at the date of the map, belonged to *Aragon*. The name **Compostu'**, *Compostella*, appears as a district name, in consequence of its great importance as a place of pilgrimage in those days. The towns are very imperfectly given—a circumstance which may partly be accounted for by the presence of Mohammedans in the southern * part of the peninsula. Conspicuous among the objects of topographical interest is the **Templum Sancti Jacobi**, *Santiago de Compostella*, containing the shrine of the Apostle James, whose name and title "Jacomo Apostolo" were abbreviated into "Compostella." This was one of the most frequented places of pilgrimage of that day. Connected

Hispania.

* So little did English geographers know of Spain, that Higden (*Polychron.* i. 29) describes the Saracens as occupying the *eastern* rather than the southern provinces of Spain; and a statement to this effect is entered on the larger Higden map in the British Museum.

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Hispania. with it was the port of *El-Padron*, where the Apostle's body came to land, and whence it was transferred to *Santiago*. This place is designated by a Pharos, elaborately drawn, with the name **Perona**,* with which we may compare the form *Lo Peyron* in the map of Andreas Benincasa, 1476; and *Paron* in the *Registrum Ptolemæi*, 1486. In the same part of the peninsula we may identify **Bragaria** with BRACARA AUGUSTA, *Braga*, one of the five original metropolitan sees of Spain. We may further notice **Toletum**, *Toledo*, the seat of the primacy from the 7th century; **Terracona**, *Tarragona*, another of the original metropolitan sees; **Tortosa** (the modern designation is observable), probably noticed for its celebrity in the Moorish wars; and **Corduba**, *Cordova*, which succeeded Carthagena as a metropolitan see. **Basella** is probably intended for *Seville*, another of the original metropolitan sees, though the form corresponds neither with the ancient (Hispalis) or the modern name of that town. With regard to the other names we can offer no suggestion as to **Murduacia**; we should expect to meet with EMERITA AUGUSTA, *Merida*, as being one of the five original metropolitan sees, but we cannot twist the name into the form *Murduacia*; perhaps the name may have something to do with *Murcia*, though we doubt it: still less can we accept Santarem's identification of it with *Munda*. **Biturrica** may possibly be a confusion with the name of the province BÆTICA, which appears in the form Betiria in Higden's map, or it may be a reference to BÆTURIA, which was a subdivision of Bætica. **Galencia** answers in position to *Valentia*, which may have attained notoriety as having been recovered from the Mohammedans in 1238; and **Herna** may possibly be ILERDA, *Lerida*. Three places are

* Santarem (ii. 298) explains the name as = "*per omnia* (pour tous)," and identifies the Pharos with that of Brigantia.

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delineated but not named—one on a height between the rivers Bætis and Calcnia, the others to the E. of the Ebro. The omission of *Cartagena* and *Lisbon* is noticeable. The name **Gades** occurs on an island in the Strait of Gibraltar; but the cartographer did not identify it with the modern *Cadiz*, or indeed regard it as the name of a town at all. In natural history we have a picture of the *Genet*, named **Geneis**, the fur of which was much prized in the Middle Ages. **Hispania.**

The peninsula of Italy is represented in the map by a broad protuberance between the Mediterranean Sea and the Adriatic. The line of the Alps is delineated with comparative accuracy, as extending in a curve between the two seas from the neighbourhood of Marseilles to the sources of the Timavus. The Apennines are delineated, though not named,* as lying between Genua and Beneventum. Of special heights we meet with **Garganus**, *Gargano*, which forms a marked promontory on the Adriatic coast, and **Mons Nichasii**, which we believe to be intended for *Monte Cassino*, the site of the famous Benedictine monastery, though it is difficult to account for the change of the name into that of the well-known Bishop of Reims. We can only say that it is hardly more incorrect than the form Mons Cassiæ, which Hoveden uses for the same spot (*Chron.* ii. 54). **Italia.**

The entries of rivers are numerous. The course of the **Padus** (*Po*) is drawn with tolerable correctness, with its affluents the **Ticinus**, *Ticino*, and the *Mincio* (not named), which flows from **Lacus Benacus**, *L. of Guarda*, the only one of the Italian lakes noticed; near its mouth the name Padus again occurs, with the addition of its poetical name Eridanus:—**Padus qui et Eridanus** (Solin. 2, § 25). The **Tarus**,

* An imperfect red-letter name near Bononia may perhaps apply to this range: the letters read as a p p s.

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Italia. *Taro,* which is, properly speaking, an affluent of the *Po* on its right bank, is represented in the map as flowing into the Mediterranean near *Genoa.* Eastward of the Po we must identify the **Ansa** with the ATHESIS or *Adige,* from the circumstance of Verona being placed on its banks; we are unable to account for the form of the name. The **Timabus,** *Timao,* at the head of the Adriatic, owes its celebrity and the abnormal size assigned to it on the map to the circumstance of its welling up suddenly with a full stream from several springs, so that, though only a mile long, it is broad and deep enough to bear vessels (*cf.* Virg. *Æn.* i. 245). On the coast of the Adriatic we notice the **Piscaria** (probably the PISAURUS) and the **Amfidus** (intended for AUFIDUS); and on the western coast of the peninsula the **Metaurus,** not the river of historical celebrity, but an unimportant stream which Capella (§ 648) notices as lying opposite the Æolian Isles; the **Yler,** without doubt the SILARUS or SILER (Lucan, *Phars.* ii. 426), *Sele,* to which the **Sarnus** is assigned as a tributary, though in reality it reaches the *Gulf of Naples* by an independent course; the VULTURNUS, not named, but to be identified as such by the position of Capua; the **Tiberis,** to which by some inexplicable confusion the **Tagus** is assigned as an affluent in the position of the CLANIS; the **Lates,** which we cannot identify, in Etruria; and the **Arna Blanca,** doubtless the *Arno,* though we are unable to account for the addition of "Blanca" to its name;* and lastly, a river unnamed between Luca and Luna.

The names of the political divisions belong for the most part to ancient geography: under this head we may specify **Alpes Gottice,** more correctly ALPES COTTIÆ, a province in

* Is it possible that the author was affected by his familiarity with the name Acquablanca, by which a Bishop and a Dean of Hereford were known in the 13th century?

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the division of Constantine, occupying the place of the older Liguria (Paulus Diaconus, ii. 16); **Flaminia** (properly speaking the eastern portion of Gallia Cispadana, though transposed in the map to Transpadana), a province in Constantine's division, so named after the Via Flaminia, which traversed that part of Italy; **Apulia, Calabria, Brutii, Lucania,** and **Campania,** names which call for no remark; and **Tuscia,** which took the place of ETRURIA in Constantine's division, and was adopted by mediæval geographers partly on account of the supposed derivation of the name from the Latin *thus*, "frankincense" (Isid. xiv. 4, § 20; Paul. Diac. ii. 20). **Piscinus,** near the Adriatic, is probably intended for PICENUM. Of later designations we may specially notice that of *Lombardy*, **Longobardia,** to which are added the somewhat obscure words **hec et ligria,** probably referring to the name LIGURIA, which in Constantine's division was transferred to Gallia Transpadana, and thus coincided with *Lombardy*. A district name, **Valia,** appears between the upper Tiber and Vulturnus: the only explanation that we can offer is that it is intended for the province Valeria, which Paulus Diaconus (*H. L.* ii. 20) describes as lying between Umbria, Campania, and Picenum. The name **Adria,** near the upper Tiber, in the position of Umbria, is yet more intractable: the classical ADRIA was a town near the Adriatic. A red-letter name N. of the Vulturnus, which may be read as **Terris** or **Terru** defies identification. **Italia.**

The names of the towns are for the most part drawn from ancient authorities, and especially from Antonine's *Itinerary*. The name most clearly referable to a post-classical age is **Papia,** which appears to have been substituted for TICINUM towards the close of the Lombard period. Paulus Diaconus already (*H. L.* ii. 15), uses the modern name:—"Ticinus quæ alio nomine Papia appellatur." We

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Italia. may further conceive that Salerna and Florentia are mentioned in reference to their mediæval, rather than their ancient importance; and again, Tudertina, if this can be identified with *Todi*. The towns are grievously misplaced, and it would be endless to rectify in our survey all the mistakes that have been made. ROME naturally occupies a conspicuous place in the map, being represented by a grand edifice, and its position in the world being set forth in a leonine verse: *

"Roma caput mundi tenet orbis frena rotundi."

Turning to the N. of Italy we notice Mediolanum (*Milan*); Verona, which still retains its ancient name; Ariminum (*Rimini*), which should have been placed on the sea coast; Laude, originally LAUS POMPEIA, but as early as the time of Antonine's *Itinerary* changed into the form as it appears on the map, and which is followed in the modern *Lodi*; Bononia, *Bologna*, the seat of a university, which was largely frequented by English students about 1200; Placentia, *Piacenza*; Vercellis, properly VERCELLÆ, but Vercellis occurs in some copies of Antonine's *Itinerary* (344, 347); Eboreda, properly EPOREDIA, now *Ivrea*; Augusta, no doubt AUGUSTA PRÆTORIA, *Aosta*, on the route to the *St. Bernard* passes; and Papia, *Pavia*, which is placed close to the Alps. The towns of Venetia are noticed under the head of Histria, in which country they are included in the map. On the coast line, commencing at the head of the Adriatic, we have Ravenna; Ancona; Calabria, for which, as a town, we can find no authority (the *province* of that name is elsewhere entered); Brundisium, *Brindisi*; Ydrontum, HYDRUNTUM, *Otranto*; Tarentum, *Taranto*; Leugas, an entry

* M. D'Avezac in his Essay (*Sur La Mappemonde*, p. 13) says that this line is borrowed from the *Otia Imperialia* of Gervase of Tilbury. We cannot verify the reference, as the printed work is taken from an imperfect MS.

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erroneously borrowed from Antonine's *Itinerary*, 489, where "littoraria Leucas" is mentioned in reference to the promontory now called *Capo di Leuca* (there was a town named LEUCA near the promontory, but it is not noticed by any of the authorities known to our cartographer); **Cotonia**, intended for CROTONA; **Reon**, or **Reii**, an imperfect name, probably representing RHEGIUM, which, in Antonine's *Itinerary*, assumes usually the form Regio, and in one case Reio; **Sonfenta**, intended for CONSENTIA, *Cosenza*, the capital of the Bruttii; **Gasan**, possibly a mistake for CAULON, which is mentioned by Mela (ii. 4) in connection with Consentia; **Salerna**, the ancient SALERNUM, a place of great fame in the Middle Ages for its school of medicine, as well as for its commerce; **Neapolis**, *Naples*; **Puteolis**, *Pozzuoli*; **Ostia Tiberis**, the port of Rome, situated at the period of the map on the left arm of the river, at *Ostia*; **Luna**, in *Tuscany*, a town never of any importance, and at the date of the map in a state of utter decay, probably introduced in accordance with Antonine's *Itinerary*; **Luca**, *Lucca*, a more important place in mediæval than in classical times; and **Genua**, *Genoa*. In the interior—**Pisa**, previously to 1406 one of the chief maritime cities of Italy; **Tudertina**, perhaps TUDER, *Todi*, which might have been described as "*Tudertina civitas*," a considerable place in the Middle Ages; **Perusium**, *Perugia*; **Florentia**, *Florence*, a place almost unknown in the classical period, which rose to power in the 11th century of our era; **Reaue**, probably intended for REATE; **Beneventum**, the capital of the Lombard duchy in this part of the peninsula, and also well known in classical literature, possibly also noticed in accordance with Solinus, 2, § 23, who says that the *umbilicus* of Italy was in its territory; **Capua**, which at the period of the map existed on the site of the earlier Casilinum, the classical Capua having been

Italia.

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Italia. destroyed A.D. 840; and **Pola,** frequently noticed in the Roman annals, but of little importance after its destruction by Genseric, A.D. 455.

Histria cum Liburnia.

The province of Histria does not appear to have been regarded by our cartographer as belonging to Italy. It is coupled with Liburnia, **Histria cum Liburnia,** and is placed decidedly E. of the Adriatic, its true position being between the Gulfs of *Trieste* and *Quarnero* at the head of the Adriatic. Nor are we aware that Liburnia at any period formed a recognised political division, though the term occurs to designate the country of the Liburni, between the rivers Arsia and Titius, in the province of Dalmatia. A series of towns is represented as lining the Adriatic in Liburnia, and the river Timavus in Histria. The towns assigned to Histria really belonged to Venetia. They are—**Aquileya,** at the head of the Adriatic, in classical times the capital of Venetia, at a later period one of the chief cities of the Roman Empire until its destruction by Attila in 452, thenceforward a place of ecclesiastical importance; **Concordia, Alticium,** meaning, no doubt, ALTINUM, and **Patavium,** *Padua*—three towns which are placed on the left bank of the Timavus, in the order of Antonine's *Itinerary:* they really lay westward of Aquileia, on the road to central Italy. In Liburnia we meet with **Adrepola** and **Delinum,** which Santarem compares with ORTOPULA and DELMINIUM respectively: we should be rather inclined to see in Adrepola a mistaken reference to the "A Pola" (*v. l.* de Apola) of Antonine's *Itinerary,* 496: with regard to the name Delminium, our cartographer doubtless met with it in some copies of Isidore, xiv. 4, § 8, where the received text has Delmi, converted in "*Imago Mundi*" into *Dalam* (i. 18): we cannot otherwise account for the introduction of Delminium. The remaining towns are—**Duracium,** the classi-

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cal DYRRACHIUM, *Durazzo;* and **Aulona,** the classical AULON, *Valona,* near the border of Epirus. **Liburnia.**

We have already had occasion to notice the gross ignorance which our cartographer displays as to the geography of the classical land of Greece (*Introd.* p. xxiv.) It is the more surprising from the circumstance that Greece had been re-opened to Western Europe by the Crusaders, and had indeed been the seat of a Latin kingdom in the 13th century. It should in fairness be stated that this ignorance is not altogether peculiar to our cartographer: Higden's description (*Polychron.* i. 23) is equally remarkable; and even Isidore's statements, on which Higden relied, are open to exception. The outline of the peninsula, as represented on the map, is hardly recognisable: Peloponnesus appears as a rounded protuberance, with the title **Insula:** the Saronic Gulf is shown with the title **Sinus;** but the Corinthian Gulf is apparently transferred far away to the north, though there is no name by which it can be identified. **Greece.**

Of the famous mountains of Greece we notice **Olimpus,** placed on the border of Thrace, in conformity with Isidore, xiv. 8, § 9, who places it between Macedonia and Thrace; **Ossa,** removed to the interior; **Liborus** (can this refer somehow to Othrys?); **Elicon,** HELICON; **Parnasus;** and **Findus,** which probably represents PINDUS. The range of Œta, which formed the famous pass of Thermopylæ is transported to the interior, where it is named **Termopile.** Of the rivers we may notice—the **Pineus** or PENEUS; the **Permessus,** rising in Helicon, but erroneously depicted as flowing into the Ægæan; and the **Minacus,** on the western coast, perhaps intended for the INACHUS. (Solin. 7, § 10; Æthic. cap. 86.) The two nameless rivers near Parnassus may possibly be the two whose waters were credited with the property of dyeing the wool of sheep, in the one case

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Greece. black, in the other white. (Isidore, xiii. 13, § 5; Higden, i. 23.)

The name Græcia does not appear on the map; and it is doubtful whether any general designation is assigned to the country, though Icaya may be intended to serve such a purpose, ACHAIA being used in the Middle Ages in a wider sense than as a provincial name. Of the provinces we have Thessalia, Ipirus, EPIRUS, and Hellad, meaning Attica, which is termed Hellas by Isidore (xiv. 4, § 10), Helladia by Higden (i. 23), and Elledas by Æthicus (cap. 78).

The towns are in many cases difficult to identify: we recognise Athenæ, Corinthus, Laris, LARISSA, Eleusia, ELEUSIS, and Patras, which last name may have become familiar from the place having been the chief naval station of the French knights in the Crusades. DELPHI is no doubt intended under the mistaken title of Delos oraculum Apolonis, the oracular deity himself, or his representative, being depicted by an ill-favoured profile of a human head. Turning to the other names, we think that Cirera, on one side of Parnassus, may be intended for CIRRHA, the port of Delphi; and Nisa, on the other side of the mountain, may possibly be NYSA, on Mount Helicon. Argo, near Patras, we presume to be ARGOS, transferred from the eastern to the western coast of Peloponnesus. Leustree, farther down the coast, is intended for LEUCTRA (for which a *v. l.* in Solinus, 7, § 7, gives *Leustrae*), a town of Laconia, which Solinus apparently regarded as the scene of the great battle in B.C. 371 between the Thebans and Spartans; while Scioena may be either Sicyonia or SCIOESSA, noticed by Solinus as near Patras. Whether the town Hellada is introduced in order to account for the name of the province, on the principle that all district names were derived from those of the towns, we cannot say; nor, again, whether Thelea, on the

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eastern coast, represents THEBÆ. As to the names **Partha-dus, Crampnum,** and **Tubalum,** on the western coast, we can offer no suggestion whatever.

The general position assigned to **Macedonia** in the map is tolerably correct, but it is difficult to understand how far the cartographer distinguished between it and Thessaly, which is placed N. of the Peneus, and apparently in the midst of Macedonia. We shall assume that this last was an oversight, and that the sea-coast towns were intended to belong to Macedonia. In this division we have the famous mountain ATHOS, depicted with its proper conical form, but named **Athlas** or ATLAS, the name being confused with that of the famous range in Africa. None of the rivers are given; an abbreviated red-letter inscription, **tminee sinus,** near the Peneus, is probably intended for the Sinus Thermaicus, into which that river falls. Of the towns we have **Thessalonica,** *Saloniki,* misplaced in the interior; **Maculea,** a name entirely unknown in true geography; **Apollonia,** between Thessalonica and Amphipolis, mentioned in the Acts, xvii. 1, and the *Itineraries;* **Amfipolis,** AMPHIPOLIS; and **Philippi.** Macedonia.

Northward of Macedonia we find the provinces of **Illiricus** and **Dardania,** the former transposed from the coast of the Adriatic to the interior, the latter a portion of Mœsia, answering to the southern part of *Servia,* which was constituted a province under the præfecture of Illyricum in Constantine's division.

The name **Trucia,** placed near Cardia, is no doubt intended for THRACIA, which survived as the designation of this region down to the period of the map, as may be seen by a reference to Higden's *Polychronicon,* i. 23. The most conspicuous object in the outline of this country is the large heart-shaped peninsula on which Cardia stands, and which Thracia.

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Thracia. is so drawn in accordance with the fanciful derivation of the name Cardia from the Greek καρδία "heart," as given by Solinus, 10, § 20. A river is represented as flowing into the sea somewhere between Philippi and the Thracian Chersonese; it is formed of two branches, one of which is named **Eles** and the other (apparently) **Sti,** immediately after which comes a red-letter name which reads like **tualli;** the river is in the position of the Strymon, rather than of any other stream. Of the towns we may give precedence to **Constantinopolis,** placed on a projecting point of land, with the following legend:—**Constantinopolis civitas angusto undique mari nisi ab una parte unica** III **passuum circumplectitur.** In the introductory chapter, page 9, we referred this statement to the *Gesta Regum* of William of Malmesbury (iv. § 353), whom Higden quotes (*Polychron.* i. 23); but we find a prior statement in Arculf's *Travels* (circ. A.D. 700), which appears to be the original whence Malmesbury borrowed, to the effect that Constantinople is "bounded on all sides, except the north, by the sea; the circuit of the walls, which are angular, according to the line of the sea, is about twelve miles." (Bohn's *Early Travels,* p. 11.) The other towns noticed are **Sestos; Callipolis; Cardia; Heraclea** (the Perinthus of the classical period, but named Heraclea in Antonine's *Itinerary,* 323); and **Tracianopolis,** TRAJANOPOLIS, which is transported from the seaside to the interior. The above names need no comment; the remaining name, **Sertos,** is unknown to us.

Mœsia. **Messia,*** or, as it should be spelt, MŒSIA, was a Roman province in the position of modern *Bulgaria,* extending along the right bank of the lower Danube to the Black Sea. It is not clear what extent our cartographer intended to assign

* The form of the name Messia originated in the fanciful derivation "messium proventu."—(*Imago Mundi,* i. 18.)

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to it, for he has apparently carried Thrace up to the Danube. Few objects present themselves to our notice. A mountain, **Pangeus**, and a river, the **Mester**, circling round it and flowing to the Danube, are transposed to this quarter from the shores of the *Ægæan*, the cartographer evidently having in his eye the words of Pliny, iv. 40 "Mestum amnem ima Pangæi montis ambientem." Two towns lie near the lower Danube, viz.—**Panisus**, and **Rampolis** (? a shortened form of Hadrianopolis); there was an unimportant town of the former name, but it is not noticed by the authorities whence our cartographer chiefly drew his materials. **Mœsia.**

Northward of Mœsia and of the Danube lies **Dacia**, which in ancient geography extended from the *Thiess* to the *Pruth*, thus including *Wallachia*, the greater part of *Moldavia*, and part of *Hungary*. To the title "Dacia" there are added in the map the words "**Rec et Rusia.**" It is difficult to account for this entry; we rather surmise that it was added for the purpose of avoiding the confusion that prevailed in mediæval geography between Dacia proper, and Dacia as the name of *Denmark*. In the Anglo-Saxon map for instance, we meet with "Dacia ubi et Gothia" for *Denmark*, and exactly the same in Marino Sanuto *Gesta Dei*, p. 286. These entries appear to be made in accordance with the statement of Orosius, who, in describing the boundaries of Europe, mentions "Dacia ubi est Gothia," as being between Alania and Germany (i. 2); and so again Isidore (xiv. 4, § 3). On the other hand, in the "Imago Mundi" map, we have the entry "Dacia et Russia," which nearly accords with the entry in our map, the intent being to specify the southern or proper Dacia. We do not indeed understand that Russia in the 13th century corresponded in any degree with ancient Dacia; but Roger Bacon appears to have thought so, for he describes a portion of Russia as lying W. of Albania in a line with Hungary and Poland (*Op. Maj.* p. 169). **Dacia.**

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Bulgarii. Eastward of Dacia come the **Bulgarii,** between the rivers **Alanus** and **Danaper.** The former of these rivers is introduced in accordance with the mistaken statement of Isidore, ix. 2, § 94; the latter is the *Dniepr,* the classical BORYSTHENES, which name was superseded by that of DANAPRIS, about the 4th century after Christ. The Bulgarians are thus represented as occupying that part of *Russia* which lies W. of the Dniepr. The entry of their name is noticeable as one that belongs to mediæval geography proper, the Bulgarians having first come into notice in the 5th century of the Christian era. Their earliest seat was on the course of the Volga, whence they made violent inroads upon the Roman provinces, and at length settled on the plains between the Carpathians and the Balkan, and finally (about the middle of the 10th century) were confined to the country now named *Bulgaria,* to the S. of the Danube. The position assigned to them on the map is therefore an anachronism. The geographical statements as to their position are very vague and conflicting. King Alfred, in his Orosius, places them between Carinthia and Greece, a wilderness intervening between them and the first named country (Bohn's *ed.,* p. 247). In the Anglo-Saxon map they appear between the Danube and the Northern Ocean, which would be partly correct at that period. Higden (i. 22) places them S. of the Danube, but at the same time makes Bulgaria a part of Hungary, and carries it westward to Gallia Belgica. Roger Bacon places them S. of the Danube (*Op. Maj.* p. 169).

Alani. Eastward of the Bulgarii come the **Alani Sithe** [SCYTHÆ], between the Danaper and a river named **Coruus.** We have been unable to discover the authority for this latter name, as no river of such dimensions exists between the *Dniepr* and the *Don,* and the only names that we know in this quarter bearing the slightest resemblance to Coruus are

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Gerrus and Coretus, the former a river of uncertain identification, and the latter a bay of the Palus Mæotis; but these are mentioned by Pliny (iv. 85) alone of the authorities usually consulted by our cartographer. As to the Alani, they are placed in this position in accordance with the statements of Isidore (xiv. 4, § 3) and Orosius (i. 2). There is independent evidence that a branch of the Alani, whom Roger Bacon accurately designates the Alani Occidentales (*Op. Maj.* p. 169), occupied this region in the first four centuries of the Christian era, and mediæval writers down to Higden (*Polychron.* i. 22) retained them in that position. The other branch, or Eastern Alani, lived in the eastern Caucasus, and are probably represented there at the present day (Smith, *Dict. of Ancient Geog., s. v.* Alani). **Alani.**

Next to the Coruus comes the river **Arfaxat,** which we are again unable to identify. No tribe is placed between these two rivers in southern Europe, but the vacant space is filled with the figure of an ostrich and an inscription which describes it as having the head of a goose, the body of a crane, and the feet of a calf, and as being in the habit of eating iron:—"**Ostricius, capud anseris, corpus gruis, pedes bituli, ferrum comedit.**" The form of the name "ostricius" is observable, inasmuch as it furnishes an indication that our cartographer did not depend upon classical authorities for his natural history, otherwise he would have used the word "struthio" or "struthio-camelus;" it is needless to add that the ostrich is unknown in the region to which it is assigned. We may compare with this the statement in Æthicus, that the ostrich was to be found on the mountains of Armenia (cap. 105).

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CHAPTER VIII.

EUROPE—*Continued.*

Gallia—Germania—Rætia—Noricum—Pannonia—Hungari—Sarmatæ—Sclavi—Dani—Noreya—Cynocephales—Gryphæ—The Seven Sleepers—Islands of the Northern Ocean.

Northern Europe. In our examination of Southern Europe as depicted on the Hereford map, we have met with but few indications of contemporaneous geography. Turning northwards, such indications increase in number and interest, particularly in connection with Southern France, Northern Germany, and Great Britain. But even in those countries with which our cartographer had good opportunities of making himself acquainted, it is surprising how defective was his knowledge, and how grossly erroneous many of his statements. Occasionally indeed the names introduced are wholly beyond identification, and in many other instances the commentator has to draw largely on the forbearance of his readers in respect to the explanations offered.

Gallia. We commence with the Gallic region, including under that title all that lay between the Rhine and the Pyrenees. The cartographer does not indeed introduce GALLIA as a general title for this region, but he gives the various subdivisions of ancient Gaul, and we are therefore justified in assuming that he followed the precedent of ancient geography in this matter, just as Higden has done in his *Polychronicon*, i. 25. The only statement referring to Gaul in its entirety is one describing its dimensions, borrowed, with sundry blunders, from Pliny, iv. 105:—**A Reno**

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flubio usque ad Pireneum et ab oceano usque ad montes Cebentiam et juga [Jura] qui bernarbonensem [quibus Narbonensem] Galliam excludit longitudine CCCXX (cccxx.) passuum, latitudine CCCXVIII secundum Agrippam regem. Gallia. The addition of the word *regem* can only be explained by the assumption that our cartographer identified Vipsanius Agrippa with the King Agrippa of the New Testament. We need hardly say that these concluding words form no part of Pliny's text: to make the sentence intelligible, the reader must assume that Agrippa is the subject of the verb *excludit*, the meaning being that Agrippa had excluded Gallia Narbonensis from his estimate.

Of the mountain chains which belong wholly or in part to France, the Alps are elaborately delineated on the side of Italy, and the Pyrenees on the side of Spain. Neither of these names appears on the map, if we except the notice of the latter in the passage just quoted from Pliny; but the strange name Recordanorum is assigned to a special height of the Pyrenees, near the source of the Garonne. The *Cevennes* and *Jura* are noticed in the inscription from Pliny, but are not depicted on the map. The *Côte d'Or* may possibly be indicated by the mountain on the left bank of the Saône, in connection with the boundary between France and Burgundy (see page 7). Two other special heights are entered, Clarus Mons and Mons Michael, but these belong to the topography, rather than to the physical geography of the country.

The rivers are described with tolerable accuracy, but several of the names are peculiar. Commencing at the N. we have the Rhine (not named) with its chief tributaries the Mosella and Mose, *Meuse*, on its left bank, together with three other names which we cannot altogether account for, namely, the Ilra, the *Ill*, on which Strasburg stands, the

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Gallia. mediæval form of which appears to have been "Ellus" (Graesse *Orbis Latinus*, p. 82), or, according to Ménage (*Dict. Etym.* i. 45) "Alsa;" the **Arar**, properly the name of the *Saône*, but here evidently intended for the *Aar*, the "Arola" or "Arula" of mediæval writers (Graesse, p. 19), though "Arar" is after all the more exact equivalent in point of sound; and the **Ou**, which is apparently intended for the upper Rhine, but why so named we cannot divine. The Delta of the Rhine is marked by three diverging arms. Proceeding westward, we encounter the river **Auxonta**, in the district of Flanders; the name resembles AXONA, the ancient name for the *Aisne*, but it is difficult to account for the transference of that river to a locality where we should expect to meet with the *Somme* (the ancient *Samara*, as might be inferred from the name Samarobriva for *Amiens*, though the Ravenna geographer (iv. 26) gives it as Syemena); our cartographer appears in this matter to have followed the "*Imago Mundi*" map, which inserts here the name Oxona. The **Secuana**, *Seine*, is depicted with too long a course, reaching nearly to Lyons; its affluents are the **Cuna**, which we take to be the ICAUNA or *Yonne*; the **Marna** or *Marne*, which thus appears under its modern rather than its ancient name MATRONA; and the **Eysa**, *Oise*, the mediæval ESIA or ŒSIA (Graesse, page 85). The **Ligeris**, *Loire*, comes next, with its tributary the **Meduania**, correctly MEDUANA, *Mayenne*, with the **Sarta**, *Sarthe*, neither of which latter names appears in ancient geography; the passage in which the name Meduana occurs (Lucan, i. 438) being held to be spurious. Then comes the **Gerunda**, *Garonne*, the classical GARUMNA, but the form "Garunda" appears as early as the close of the 4th century (Symmach. *ad Auson.* 9, page 85), and is still, with a slight modification —*Gironde*, applied to the estuary of the Garonne; its

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affluent, the *Dordogne,* is noticed in the map under an abbreviated form, which we read as **Burdania,** closely resembling the mediæval "Dordonia" (Graesse, p. 76); it will be observed that the Dordogne is transferred from the N. to the S. bank of the Garonne. The *Adour,* on which stands Bayonne, is entered on the map, but not named. On the Mediterranean coast we meet with the **Atrax,** the ATAX or *Aude;* and the **Rodanus,** *Rhone,* with its tributaries the *Saône* (not named), and the **Misara,** probably intended for ISARA, *Isère,* but placed in the position of the *Durance,* inasmuch as *Embrun* is marked on its course. An expansion on the course of the Rhone, above *Lausaune,* doubtless represents the *Lake of Geneva.* Gallia.

The political divisions of the Gallic region are given with tolerable fulness. Taking them in their historical order we have firstly Cæsar's three divisions:—**Aquitania, Gallia Celtica,** and **Gallia Belgica,** the two former being transposed in position. These divisions applied to Gaul exclusive of the original **Provincia** (*Provence*) of the Romans, which was afterwards constituted GALLIA NARBONENSIS, and which is indicated in the map by the territorial title **Narbona,** as in the earlier map of Guidonis, circ. 1200 (Santarem, ii. 216). We may next notice a title, which is not easily explained, viz.—**Gallia VII populorum,** between the lower *Garonne* and the Pyrenees: it seems to be intended either for GALLIA NOVEMPOPULANA, one of the sub-divisions of Aquitania, introduced in the 4th century after Christ, or for SEPTIMANIA, a division in the same part of Gaul in the 6th and 7th centuries, consisting of the seven dioceses included under the Metropolitan jurisdiction of Narbonne, which were held by the Visigoths from 418 to 759. The remaining divisions belong to contemporaneous geography; the most observable of the entries is that which notices the boundary between France

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Gallia. and Burgundy, Terminus Francie et Burgundie, on which M. D'Avezac lays so much stress as tending to fix the date of the map (see chap. I. pp. 6, 7). We have already pointed out the difficulty of defining the precise position of the boundary, and have suggested that it was intended to apply to the *Côte d'Or*, which is transferred in the map from the right to the left bank of the Saône; even thus the statement would be incorrect, as Burgundy extended westward across the *Côte d'Or* to the right bank of the Loire; in short, the indication seems to be so vague that we derive little information from it beyond the fact of the rivalry which existed between these two important States at the period of the map. The other political divisions from N. to S. are as follows:— Nolandia, *Holland*, at this period under its own Counts, erroneously placed in the angle between the most *westerly* arm of the Rhine and the North Sea; Brabantia, *Brabant*; Campania, *Champagne*; Flandria, *Flanders*; Normannia, *Normandy*, correctly represented as lying on both sides of the Seine; Gasconia, *Gascony*; Aquitania, already noticed as an ancient designation, but also a term of contemporaneous geography, *Aquitaine* being constantly employed at this period in lieu of the more modern *Guienne*; Avernia, *Auvergne*; and Provincia, *Provence*. Comparing this list with that of Higden, we note the absence of Picardia; Britannia Minor (*Brittany*), the more remarkable, inasmuch as this was one of the great fiefs of the French crown; Pictavia (*Poitou*); and Andegavia (*Anjou*).

The towns themselves do not for the most part call for special notice, but we may point to an interesting group in Gascony, which is evidently introduced with a view to contemporaneous history, viz.—*Fronsac*, *Libourne*, and *Bourg*, places which figure in the history of the Edwardian wars. We may also remark on the numerous names of dubious import,

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some of which we are wholly unable to identify. *Paris,* **Parisius civitas,** occupies a very conspicuous place on the map, proportioned to its political importance as the capital of France. Above Paris, on the Marne, we notice **Autisiodorum,** *Auxerre,* and **Latinatus,** in the position of *Meaux,* the Latin name of which, however, was Iatinum; and near the upper Seine **Augustudunum,** *Autun.* Below Paris, on the Seine, **Rotomagum,** *Rouen,* the "metropolis" of Normandy, as Higden styles it. Between the Seine and the upper Meuse, **Remis,** *Rheims,* the ancient REMI or DUROCORTORUM,* an archiepiscopal see; **Suesia,** *Soissons,* the AUGUSTA SUESSONUM, or simply SUESSONÆ, of Anton. *Itin.* 362, 379; **Mons Lauduni,** *Laon,* correctly depicted as on an isolated hill, which is crowned with a noble cathedral; **Gesortia,** near the head of the Meuse, probably intended for *Gisors,* the mediæval Gisortium (Graesse, *Or. Lat.* p. 100), a place of great military importance so long as Normandy was held by the English, with a strong fortress partly built by our Henry II.; and **Nounum** or **Nobitum,** a corrupt reading of NOVIONUM, the mediæval name for *Noyon* (Graesse, p. 148). Between the river Seine and the so-called Auxonta, are two figures of towns, one of which is designated **Sertles** or **Sercles;** it stands in the position of *Amiens,* but we know of no name at all resembling it. On the sea coast, between the Auxonta and the Rhine, **Cimeracum,** for CAMERACUM, *Cambrai;* **Tornacum,** *Tournay;* and **Bononia,** the later Latin name for *Boulogne* (see Amm. Marcell., xx. 9; Zosimus, vi. 2), the earlier Gesoriacum. On the course of

Gallia.

* The presence of double names for the Gallic towns, such as Remi and Durocortorum, Aureliani and Genabum, etc. etc., is due to the circumstance that the towns assumed, subsequently to the 4th century, the names of the tribes to which they belonged. These tribal names are the prototypes of the modern names, with a few exceptions, such as Augustodunum, *Autun,* and Borbetomagus, *Worms.*

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Gallia. the Meuse, **Leodium**, one of several mediæval names for *Liège* (Graesse, p. 122); **Aquisgranum**, *Aix-la-Chapelle*, a place not unknown to the Romans, though the name does not appear in any Latin writer; with regard to the word "Granum," conflicting, and as far as we can judge, unsatisfactory, explanations are offered (see Daniel, *Geographie*, iii. 899); the town rose to eminence under Charlemagne; and **Verona**, evidently a mistake, but whether intended for VEROMANDUI, *St. Quentin*, or for PERONA, *Peronne*, we cannot say. On the Rhine, **Metis**, *Metz*, and **Agrippina Colonia**, the full Roman name for *Cologne*, from which the name Agrippina has dropped out. On the Moselle, **Candab**, probably intended for GANDAVUM, *Ghent*; **Wormatia**, *Worms*; **Magontia**, *Maintz*; **Fluentia**, for CONFLUENTIA (Graesse, p. 63), *Coblentz*; and **Veredunum**, *Verdun*. On the Ilra, a town evidently intended for *Strasburg*, the mediæval STRATISBURGUM (*Geog. Rav.* iv. 26), but the latter syllable alone can be read—**Burh**. At the junction of the Arar and Rhine, **Basel**, with its modern German name, more familiar to us in its French form *Bâsle*.

Returning to the Seine we notice between it and the Loire, on the sea coast, **Mons Michael**, *Mont St. Michel*, the site of a famous monastery, founded in 709, and much visited by pilgrims in the Middle Ages, notably by St. Louis in 1254, and further celebrated for its library; **Nametis**, properly NAMNETÆ or NAMNETES, *Nantes*; and in the interior, **Andegavis**, *Angers*; a partly obliterated name, which is evidently intended for **Cenomani**, *Le Mans*; and **Carnotum**, CARNUTUM, *Chartres*. On the *Loire*, **Aurelianum**, *Orléans*; **Neumis**, probably a mistake for NIVERNIS, *Nevers* (see Ant. *Itin.* 367, *v. l.*); **Vendum**, a name which we can hardly do otherwise than identify with *Vendôme*, the mediæval Vendocinum, but we know no reason why this place should

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be noticed; and on the other bank of the river, **Turonis,** *Tours.* Between the Loire and the Garonne, **Kersina,** possibly *Quercy,* a name frequently mentioned in Froissart's *Chronicles* (*e. g.* cap. 232), but of which the proper Latin name was "Cadurcinus Pagus;" **Sentungia,** *Saintes,* though the name approximates rather to that of the district* *Saintogne,* both names being variations of Santones; **Pictabis,** *Poitiers;* and **Osca,** possibly intended for *Auch,* the mediæval name of which was AUSCI. On the Garonne, **Limogena,** either *Limoges* (the ancient LEMOVICES), or else *Limagne,* the title of the plain of Auvergne, to which it answers sufficiently well in position but not in form, the Latinised name of *Limagne* being "Alimania" (Graesse, p. 9); **Avernis,** probably *Clermont,* which was known as ARVERNA before it assumed its later title of **Clarus Mons,** which is assigned in the map to a hill between the sources of the Garonne and the Loire, and from which, through the intermediate form Claromontium, comes the modern *Clermont;* the double entry† which this identification involves occurs elsewhere in the map; **Tolosa,** *Toulouse;* and **Burdegala,** *Bordeaux,* which is represented in a style proportioned to its importance. On the Dordogne, **Layburna,** *Libourne,* one of the Bastide towns of Aquitaine, and in the 13th and 14th centuries a formidable rival of Bordeaux; **Fronsacea,** *Fronsac,* a suburb of *Libourne,* on the opposite side of the Dordogne, possessed in that day of a castle which Monstrelet pronounces to be "the strongest in all Guienne, and the key to Guienne and the Bordelois" (*Chron.* iii. 37); and **Burghimare,** *Bourg,* a port at the junction of the Dordogne and Garonne, which appears

Gallia.

* It will be observed that there is only one pictorial representation for both Sentungia and Pictavis, probably therefore the former is intended for a district, though not written in the red ink.

† Compare Remesburgh and Ratispona, pp. 153, 154.

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Gallia. to have been frequented by the English, if we may judge from a notice of it by Langtoft:—

"Thei aryved alle o weye at Burgh sur la Mare."

(*Chron.* ii. p. 262, Hearne's edition). On the Adour, **Bayona**, *Bayonne.* On the line of the Pyrenees, **Aquesta**, probably *Bigorre*, which in the *Not. Gall.* is styled Aquensis Vicus, though its earlier name was Aquæ Convenarum; a second name, **Palentia**, assigned to the same place, possibly represents Palum (*Pau*), which has been confused with Palencia in Spain. On the Atrax or *Aude*, **Narbona**, *Narbonne*, the NARBO MARTIUS of the classical age. On the coast, between the Aude and the Rhone, **Arelas civitas**, *Arles*, at the period of the map the capital of a kingdom which was held by the house of Anjou as a fief of the German Empire.

Eastward of the Rhone, **Massilia**, *Marseilles.* On the Rhone, **Leona**, placed in the position of Avenio, *Avignon*, and probably intended for that place, which is not otherwise named, though we can offer no explanation of the name; **Viena**, *Vienne*; **Geniva**; and **Losanna**, *Lausanne*, which is mentioned in Antonine's *Itin.* 348, as the station "Lacus Lausonius." On the *Durance*, **Capile** (with a mark of abbreviation), probably CABELLIO, *Cavaillon*, entered in conformity with Antonine's *Itin.* 343; and **Ebredunum**, *Embrun*, noticed in *Itin.* 342. On the Saône, **Lugdunum**, *Lyons*; and **Cabilla** for Cabillonum, *Châlon-sur-Saône.* On the line of the Alps, **Salodurum**, *Soleure*, probably introduced from Antonine's *Itin.* 353.

An island off the coast of France, entitled **Olerim**, is no doubt *Oléron*, a name associated with a well-known code of maritime laws in that day (Macpherson, *Annals of Commerce*, i. 358). A representation of a bull or buffalo is introduced in the south of France, with the title **Buglossa.** It is difficult to explain this, inasmuch as "buglossa" is the

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name of a plant, the burrage, so called from its resemblance to an ox's tongue. Does the pictorial representation purpose to expound the etymology of the word? or did the cartographer really fancy buglossa to be the name of an animal? Gallia.

Crossing the Rhine from Gallia we enter upon a region which, as far as its topography is concerned, lies almost wholly outside the range of classical geography, and for which our cartographer was obliged to fall back upon contemporaneous authorities and his own personal knowledge. The entries of towns, few as they are, have on this account considerable interest, but we are still perplexed with the vagueness and inaccuracy which pervade this, no less than other parts of the map. Germania.

It is difficult to define the area which the author of the map assigned to Germania. While geographers generally, from the time of Pliny (iv. 81), have regarded the Vistula as its limit on the side of Russia, our map extends the country beyond that river to an imaginary range of mountains abutting on the shore of the Baltic. As to its southern limit, the authority of Isidore (xiv. 4, § 4) is accepted by Higden (i. 26) in favour of the Danube, though the latter writer appends a statement to the effect that Germany extends to the Alps, near the head of the Adriatic. Westward, the Rhine formed the recognised boundary, though Lorraine is included by Higden among the divisions of Germany. The twofold division into Upper and Lower Germany is noticed on the map, but the position of the upper division is misplaced in deference to the authority of Isidore (*l. c.*) who says "Superior juxta septentrionalem oceanum." Accordingly, on the border of the sea, beyond the Vistula, we read a dog-latin inscription, which tells us, with a considerable measure of truth, that Upper Germany was held by a Slavonian population:—Germania superior

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Germania. qui ad illos Sclavorum gentibus. The other division is identified with Saxony, and is placed between the Elbe and Weser:—Germania inferior: hec et Saxonia; and in this respect our cartographer has deviated from Isidore, who places Lower Germany about the Rhine. (Compare Higden, *l. c.*)

A mountain range, entitled Mons Suevus, is represented as lying between the Baltic and the Carpathians. The treatise *Imago Mundi* mentions a mountain of a similar name, but places it in *Suabia*. The "Psalter" map places it in the same position as the Hereford map. Whether the name, as so placed, contains a reminiscence of the Mare Suevicum as a title of the *Baltic*, or of the Mons Sevo of Pliny, iv. 96, and Solinus, 20, § 1, of which the latter says "initium Germaniæ facit," we cannot undertake to say. Sevo is supposed to refer to *Kiolen*, in Norway. The Suevus Mons of mediæval geography means the *Carpathians* (Schardii, *Script. Rer. Germ.* i. 7, 8).

The chief rivers of Germany are duly entered on the map, namely, the Moin, *Main*, on the right bank of the Rhine; the Emisa, *Ems*, flowing into the North Sea; and then, in succession, the Wisara, *Weser*; the Albana, *Elbe*; the Cidera, probably intended for the *Oder* (the mediæval Vidua, Viadus, or, in Adam of Bremen, Odora), though the notice of it as the boundary between the Danes and Saxons would incline us rather to identify it with the *Eider* (the mediæval Egdora or Agidora); and the Fistula, *Vistula*. Turning to the Danube, we find the sources of that river correctly placed in reference to the Rhine, with the statement Hic surgit fons Danubii; whether there is in this any special reference to the reputed source of the Danube at *Donauschingen*, we cannot say. Of the affluents of the Danube on its left bank, in Germany, two are entered on the

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map, the Rem and the Wauth, representing in all probability the *Regen* and the *Waag*. Germania.

The political divisions of Germany are as follows:— Saxonia, which our cartographer identifies generally with Lower Germany in the inscription already quoted, and further defines its eastern or (?) northern limit in the statement that the "Cidera" divides the Saxons from the Danes; the Frisones, the Frisii of Tacitus (for the form Frisones compare Paulus Diaconus, *G. L.* vi. 37), a people closely connected with the Saxons in the 4th and 5th centuries of our era, and hence regarded as belonging to the same stock, as implied in the words appended to the name, qui inter Saxones deputantur; their district adjoined the North Sea, but in the map they are transported to the interior; Turingia, correctly placed eastward of the Weser; *Bohemia*, mentioned in connection with *Prague*, Braga metropolis Boemariorum, and again in another quarter in connection with the name Sala, Sala Boemie, which is by no means easy to explain. The river *Saale* can hardly be intended, inasmuch as the name is printed in red letters; nor can we state the meaning of the broad red lines disposed in geometrical patterns, which the cartographer has introduced in close connexion with the Elbe. In addition to the inscription above quoted, which applies to the most westerly of these lines, the word Oara appears in an upper compartment, and an undecipherable word in the adjacent compartment. Is it possible that our cartographer had heard of the symmetrical arrangement of the mountain chains surrounding the Bohemian plateau, and that he has sought to indicate this in an exaggerated manner? Even so, the name "Sala" remains unexplained. Lastly, we have to notice the Sclavi, mentioned in connexion with Germania Superior; these, though placed on the shores of the Baltic, must include the Slavonian

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Germania. population of Upper Germany properly placed (Bohemia and Moravia), the "Sclavia Minor" of Higden, i. 22, of which he says "extenditur a Wandalis et Bohemis usque ad Saxones." The titles Westphalia and Franconia are omitted, while Suavia is assigned as a duplicate name for *Prague*.

The towns of Northern Germany are, with one exception, placed on the Weser; we readily identify the following four:— **Brema**, *Bremen*, at that period the most important ecclesiastical city of Northern Germany, having become since 1223 the sole seat of the Archi-episcopate, which it had previously held alternately with Hamburg, and which, down to the middle of the 12th century, had held jurisdiction over Scandinavia, as well as over Northern Germany; Bremen is described by Æneas Silvius as "vetus metropolis et Danorum gentis in Christo mater" (Schardii, *Rer. Germ.* i. 455). **Jardin**, *Verden*, the seat of a bishopric, founded in 786 by Charlemagne; **Oldelingburgh**, *Oldenburg*, one of the leading commercial cities of Northern Europe in the 9th and 10th centuries; and **Albstad**, *Halberstadt*, another of the sees founded by Charlemagne. The name of a fifth town on the Weser, which reads as **Camber**, is probably intended for *Hamburg*, which, previously to 1223, was on an equal footing with Bremen in ecclesiastical rank. On the Elbe, the name **Magadesburg** occurs, nearly in the position of *Hamburg*; it is doubtless intended for *Magdeburg*, the seat of an archbishopric from 967. In central Germany one town only is noticed, **Braga metropolis Boemariorum**, *Prague*, one of the chief cities of Europe in the 13th and 14th centuries, "Maxima et pulcherrima urbs nec Hetrusca Florentia minor nec difformior" (Æneas Silvius, apud *Germ. Illustr.* i. 455); at the date of the map it was the seat of the most brilliant court in Europe, and is described by Karl IV. in 1348, as "hortus deliciarum in quo reges deliciantur"

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(Daniel, *Geog.* iii. 672). A second title, **Suabia**, is given to this same town, probably a mistaken reference to the district name *Suabia*. The natural history of Germany is strangely illustrated by a figure of a scorpion, **Scorpio**, introduced into a vacant space near the Main. **Germania.**

The countries lying S. of the Danube are described according to their ancient divisions. The Roman province of RÆTIA occupied the region between the Danube and the Alps, from the source of that river to the confluence of the Inn. About the time of Constantine it was divided into two portions, Prima and Secunda, the latter being the most northerly of the two. In the map we find the two divisions entitled **Recia Minor** and **Recia Major**, lying respectively W. and E. of the river **Lech**. The designation of the latter river by its modern title, instead of the ancient Licus, is observable. The terms *Major* and *Minor* again appear in the "Imago Mundi" map, but we are not aware that there is any authority for their use. The towns entered in this district are **Augusta**, *Augsburgh*, rightly placed on the Lech, the seat of a bishopric founded as far back as 590; and **Ratispona**, *Ratisbon*, the ancient Reginum, which should have been placed on the Danube. The form "Ratispona" occurs in the treatise *Imago Mundi*, i. 18. **Rætia.**

NORICUM adjoined Rætia, lower down the course of the Danube. It is so placed on the map; but instead of being carried E. of the *Inn*, the title **Noricus in quo Baioarii** appears W. of that river, and the boundary between it and Rætia is placed at a river in the position of the *Isar*, but called **Cama**, a name for which we can in no way account. The *Inn*, and its tributary the *Salza*, are described as the **Yne** and the **Salze**, which closely approximate to their modern designations; and the position of the *Salza* is correctly given. The **Aneso**, *Enns*, also belonged to this pro- **Noricum.**

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Noricum. vince. The statement that Noricum was occupied by the Baiorii or *Bavarians* is probably borrowed from the *Imago Mundi*, where we read, "Noricus quæ et Bavaria, in qua est civitas Ratispona" (i. 18). This would not be true if Noricum had been properly placed, for the Bavarians have always had their chief settlements W. of the *Inn*, whereas Noricum (as already stated) lay E. of that river, and rather answers to portions of *Austria*. It was only about the time of Charlemagne that Bavaria lay as much E. as W. of the Inn (Spruner's *Hand Atlas*, No. 17). The error is to a certain extent rectified in the map by the removal of Noricum to the W. of the *Inn*. The only towns assigned to this region are **Remesburgh**, which we take to be a duplicate entry of *Ratisbon*, under its German designation *Regensburg* (compare the river name **Rem**, for *Regen*); and **Salzeburgh**, an archi-episcopal see from the time of Charlemagne, and hence better known by its German name than as the Latin *Juvavia*.

Pannonia. Eastward of the Aneso we meet with the entry **Pannonia Inferior**, for the district thence to the river Save. P. Superior is not noticed at all. The Roman province of Pannonia occupied the space enclosed N. and E. by the Danube where it makes its great southerly bend, and S. by the Save. The lower division, P. Inferior, lay in the angle, and along the southerly reach of the Danube; the upper division was W. of this, higher up the course of the river. Both belonged to the kingdom of *Hungary*, the bulk of which was situated on the other side of the Danube. The rivers **Sabus**, *Save*, and **Drabus**, *Drave*, belong mainly to this region; in the map the Drave is erroneously described as an affluent of the Save.

The towns are as follows:—**Sabaria Sancti Martini**, which was situated at the foot of the *Martinsberg* (the

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Sacer Mons Pannoniæ), the birthplace of St. Martin. It was destroyed by the Mongols in 1242. On the summit of the hill is the most famous monastery of Hungary, founded in 996, and finally rebuilt in 1225 (Patterson's *Magyars*, i. 225). The same entry occurs in the "Imago Mundi" map. **Fatna**, on the Danube, probably intended for *Vienna*, the ancient Vindobona, and Faviana. **Pazaci**, probably *Pesth*, a town founded by Germans, and described as being in the early part of the 13th century, "Magna et ditissima Teutonica villa" (Patterson's *Magyars*, i. 39). **Grana**, *Gran*, the chief ecclesiastical city of Hungary from the 12th century to the present day. The use of the modern instead of the ancient name, Strigonium, is observable. The town is transferred in the map from the south to the north bank of the Danube. On the Drave, **Petabium**, *Pettau*, a Roman station of importance; **Arabona**, probably intended for Arrabona, near *Raab*, on the Danube, mentioned in Antonine's *Itin.* 246; **Sirinum**, probably Sirmium, which stood on the *Save*, the chief city of Pannonia under the later Roman empire; and a fourth town, with an undecipherable name, commencing with **Carn**, in the angle between the Save and Drave. On the Save, **Scicia**, *Sissek*, a Roman station of importance. **Pannonia.**

Eastward of Germany the position of *Hungary* can be identified by the river **Tize**, *Theiss*, and the **Rupes Sarmatharum**, the *Carpathians*, though the name "Sarmatici Montes," as used by Ptolemy (ii. 11, § 6), applies more particularly to the western members of the Carpathian system. The title "Rupes Sarmatarum" is borrowed from Solinus, 20, § 2. The name Hungaria is not applied to this region in the map, and the **Hungari** are relegated to a position in N. E. Russia. Probably our cartographer agreed with Higden in treating PANNONIA as the equivalent for *Hungary*, **Hungari.**

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Hungari. and also in regarding the original seat of the Hungarians as having been "in farther Scythia, beyond the Mæotic marshes" (*Polychron.* i. 22), the Hungari being identified by Higden with the Huns on etymological grounds. We need hardly say that there is no foundation whatever for this identification: the name "Ungarn" is supposed to be a German equivalent for "Magyar" (Patterson's *Magyars*, i. 11). The northerly position assigned to the Hungarians on the map is not without a measure of truth, as their original quarters in Europe appear to have been near the Ural mountains (Brace's *Ethnology*, p. 87); but we suspect that our cartographer had no further object than to express the view current in the Middle Ages, that the Magyars were closely akin to the accursed race of Gog and Magog, whom Alexander the Great had shut up near the Northern Ocean. The dread with which the eruption of the incarcerated tribes was anticipated in the Middle Ages was no doubt very much quickened by the entrance of the Magyars into Europe in the 9th century (*Introduction*, xxiii.).

Sarmatæ. To the N. E. of the Rupes Sarmatharum we find the Sarmate, placed here in accordance with ancient geography, which gave the title of Sarmatia to all that lay eastward of the Vistula and the Carpathians. A figure of a bear, Ursus, is appropriately introduced into this region.

Sclavi. The Sclavi are placed eastwards of the Sarmatæ. We have already had mention of the Slavonian population in the "Germania Superior" of the map, which is placed E. of the Vistula. The more easterly Sclavi must refer to the Slavonian element in Russia. Higden distinguishes in a confused kind of way between two Sclavias, the greater one of which included the Sarmatæ, part of Dalmatia, and part of Mœsia; while the lesser division was in Upper Germany (*Polychron.* i. 22). There is a substratum of truth in this

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statement, inasmuch as modern ethnologists recognise a two- **Sclavi.**
fold division of the Slavonian family,—the Eastern, comprising the Russian, Bulgarian, and Illyrian branches; and the Western, comprising the Polish, Bohemian, and Wendian branches (Brace's *Ethnology*, p. 81). The Slaves are unknown in ancient geography, their first appearance in history being in the 6th century of our era.

The extreme north of Europe is very imperfectly repre- **Dani.**
sented on the map. There is nothing to indicate the Jutish peninsula, and the cluster of islands which formed in that day, as in this, the home of the Danes. The people are mentioned in the inscription relating to the river Cidera, **Terminus Danorum et Saxonum,** and if that river is intended to serve for the *Eider* as well as for the *Oder*, the boundary would accord with that assigned to the Danes by Adam of Bremen (*De Situ Daniæ*, cap. 208). The most observable point in connection with this notice is, that our cartographer calls the Danes by their proper name, whereas mediæval writers generally called them *Daci:* so, for instance, Higden, who endeavours to account for the name in that form "Daci quasi Dagi, quia de Gothorum genere procreati" (*Polychron.* i. 31).

The Baltic Sea is associated with the legend of the Seven **Sinus Germanicus.**
Sleepers, in accordance with the version given by Paulus Diaconus* (*De Gest. Lang.* i. 4):—**Sinus Germanicus in quo septem viri jacere feruntur: incertum esse quanto tempore, sed quantum ex habitu cognoscitur Romani fuisse creduntur.** Higden (i. 24) records the tale, at somewhat greater length, from the same authority, as follows:—"On the very shore of the ocean a cave is seen under a lofty rock, where seven men have long rested in

* "Septem viri (incertum ex quo tempore) longo sopiti sopore quiescunt. Hic denique quantum ad habitum spectat Romani esse cernuntur."

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Sinus Germanicus. sleep, with their bodies and dress so unchanged that they are held in great veneration even by ignorant barbarians. From their dress they are supposed to be Romans, and when a man attempted, in a spirit of avarice, to strip one of them of his clothes, his arms immediately withered. Perchance God preserves them uninjured with this intent that barbarous nations may be at some time converted through their means." We cite Higden at length in order to show the serious light in which the tale was accepted in the Middle Ages, namely, as a standing miracle for the conversion of unbelievers; and in this view it is not a matter of surprise that the scene should be changed as circumstances required, or rather perhaps that the miracle of Ephesus should repeat itself in various parts of the world. The legend forms one of the series of *Curious Myths of the Middle Ages*, discussed by Mr. Baring-Gould (pp. 93-112).

Norway. The Scandinavian peninsula is duly depicted as a peninsula, but at a considerable distance eastward of the Baltic. It is divided into two compartments by a projecting arm of the sea, perhaps with the idea of distinguishing between Norway and Sweden. Norway alone is named, under the form **Noreya**, which again occurs in the "Imago Mundi" map, and which accords closely with the indigenous name *Norrige*. A second red-letter name is entered, which also occurs in the "Imago Mundi" map, **Ganzmir**: its meaning we cannot divine. The figure of a hermit with his staff occupies the more northerly of the two compartments; the inscription **Super egeas currit**, which we venture to translate "He runs over the archipelagoes," may refer to the advance of Christianity throughout the Scandinavian region, on which subject Adam of Bremen gives numerous particulars; the term "archipelago" is commonly supposed to be derived from "Ægeum pelagos," but we confess that we are not

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aware of any authority for the word "egea" in this sense. In the other compartment is a figure of an ape squatting, with the title Simia. The only explanation we can offer for so strange a mistake as to the *habitat* of the monkey tribe is, that Æthicus represents the Turchi, who are located in a neighbouring part of the map, as living on the flesh of apes and other foul animals (cap. 32). Perhaps, however, there may be a further reference to the Pigmies, who were supposed to tenant the extreme north, and whom Paulus Jovius describes in his letter to Clement VII. as resembling apes (*Notes on Russia*, ii. 239). **Norway.**

In a second peninsula eastward of Noreya, shut off from the mainland by a chain of mountains, there appear two squatting figures, with the inscription In hoc tractu sunt Cinocephales. The belief in the existence of a *dog-headed* race of men was widely current in the Middle Ages; it may have been originally founded on the statements of Ctesias and Megasthenes, as handed down by Pliny, vii. 23, and Solinus, 52, § 27. The locality, however, which these writers assign as the abode of the Cynocephales was the mountainous regions of India, and there is little reason to doubt that the creatures described by them were a species of ape; St. Augustine discusses the question whether the Cynocephales belonged to the human race or not (*De Civ. Dei*, xvi. 8), giving his opinion in favour of the negative. The question mooted by St. Augustine was revived about the middle of the 9th century in reference to another race of Cynocephales living in Northern Europe; and there still exist fragments of a correspondence on this point between Rimbert, the successor of Anskar in the see of Bremen, and Ratramm, a monk of Corbey. We first hear of the northern Cynocephales, or Cananæi, as they were otherwise called, in the 8th century, Paulus Diaconus mentioning them as in **Cynocephales.**

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Cynocephales.

that quarter (*De Gest. Long.* i. 11), and again Æthicus, who specifies the isle Munitia as their abode (cap. 28). Adam of Bremen (cap. 228) says that they lived about the shores of the Baltic, that they were the male offspring of the Amazons, and had their heads between their shoulders.* The "Imago Mundi" map places them in the same quarter as the Hereford map. Referring to these people, Rimbert maintained that they belonged to the human race, and cited in support of his view the fact that on the roll of martyrs stood the name of Christoforus, a Cynocephalite, who died in 284 (*Acta Sanctorum*, 25 Julii). Wuttke suggests that the notion originated in the use of hoods made out of the skins of animals, such as are worn by the Lapps and Finns (*Aithikos.* Pref., p. 19); Santarem, that it refers to the custom of driving dogs (iii. Pref., p. 22); but we think it more probable that the idea is due to some peculiarity of language, which might be likened to the barking of dogs ("cum verbis latrant in voce," Adam of Bremen). However this may have been, there can be no doubt that mediæval

* The popular view as to these hybrid creatures is conveyed in the following passage from the "Romaunce of Kyng Alisaunder":—

"Another folk there is biside
Houndynges men clepeth them wide.
From the brest to the grounde
Men hy ben, abouen houndes
Berking of houndes hy habbe.
Her honden withouten gabbe
Ben y-shuldred as an fysshe
And clawed after hound, i-wisse."

"Another folk is bysyde this
That beon y-cleped cenophalis.
Non of heom never swynkith
As eche of other mylk drynkith.
No schule they ete elles, y avowe
So longe so they libbe mowe."

(ll. 4962-9, 61318-23.)

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writers seriously believed in the existence of the Cynocephales in the neighbourhood of the Baltic, probably in Finland. Ratramm's letter, which refers to the statements of Rimbert, is printed in Dumont's *Histoire Critique*, vi. 188. (Wuttke, *Pref.* p. 21; Lelewel, iv. 11, *note.*) **Cynocephales.**

Adjacent to the Cynocephales we observe a man leading a horse, over the back of which is thrown the skin of a man to serve as a saddle. The custom thus illustrated of converting the skins of slaughtered enemies into trappings for horses, was attributed by Solinus, 15, § 3, to the Geloni; but by an oversight, which we cannot account for, our cartographer has transferred the credit of this barbarous custom to the Gryphæ or Grifones:—**Hic habitant Griste** [Griffe] **homines nequissimi : nam inter cetera facinora etiam de cutibus hostium suorum tegumenta sibi et equis suis faciunt.** The first clause of this legend accords with the one in the "Imago Mundi" map—"Hic habitant Griffe homines nequam." The Anglo-Saxon map places the "Gryphorum gens" in the same locality. The belief in the existence of these human Gryphæ is founded on the authority of Æthicus (cap. 31), who places them in the extreme north, in the position of the Ural Mountains. Their country is described as abounding in wild animals and minerals but deficient in agricultural products, and the people as skilled in the working of metals. These statements serve to connect the mediæval Gryphæ with the myth of the gold-guarding griffins of Herodotus (iii. 111; iv. 27). **Gryphæ.**

In the Northern Ocean, adjacent to Scandinavia, a group of islands is introduced, consisting of—(1.) The *Orkneys*, **Orcades insulee xxxiiii**; the number thirty-four being in accordance with Orosius, i. 2, who says that only fourteen of them were inhabited; the real number being fifty-six, of which about half are now inhabited. The Orkneys were subject to **Orcades Insulee.**

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Orcades Insulee. Norway down to 1468. (2.) The *Faroes*, Farcie, which were discovered by the Normans in 861, and were constituted a diocese in the province of Bremen. (3.) *Iceland*, Ysland, colonised by the Norwegians in the latter part of the 9th century, and down to 1264 the seat of an independent State, with a literature of its own, the fame of which had spread to the universities of western Europe. It was connected ecclesiastically with the province of Bremen until 1151, when it was transferred to that of Drontheim. (4.) *Thule*, Ultima Tile, as in Solinus, 22, § 9. Whether our cartographer attached any definite idea to the title we cannot say; if he did, it could hardly refer to any other group than the *Shetlands*. Dicuil records the visit of some ecclesiastics to Thule, in terms which are more applicable to Iceland than to any other place (*De Mens. Orb.* 7, § 2).

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CHAPTER IX.

THE BRITISH ISLES.

Britannia—Anglia—Wallia—Scotia—Hibernia—Man—Insula Avium—Insula Arietum—Svillæ.

Britannicæ Insulæ.

Our concluding Chapter will be devoted to that portion of the map which excites the keenest interest in the majority of our readers—the British Isles. If justification were needed for the order we have followed, we might cite the authority of old Higden, who, in his geographical description, reserves Britain for the last, coming to it "tanquam ad speciem specialissimam" "as un to a specialite most specialle" (*Polychron.* i. 3). It might fairly be anticipated that in this part of the map we should at length be rid of all antiquated authorities, and meet with a sound piece of contemporaneous geography, free of all mistakes and imperfections. The sequel will prove that even here our cartographer does not wholly shake off his allegiance to Orosius, as witness his notice of the *Velabri* and *Luceni* in Ireland—that he does not steer clear of gross mistakes, as witness in particular his transfer of Caen (Cadan) to Devonshire—and that the geographical details are faulty to a remarkable degree. In one respect we must in charity suppose that his mode of expression was not intended to be literally accepted. He could hardly have supposed that the river Tweed ran from sea to sea, or that there was a channel connecting the Bristol and English Channels in the neighbourhood of Glastonbury, or yet that the Severn and Dee had their sources in Clee Hill. It may have been understood that

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Britannicæ Insulæ.

these were conventional modes of showing the boundaries between the natural divisions of the country. The same feature may be noticed in the map of the pseudo Richard of Cirencester (*De situ Brit.*), and it has been surmised that Bertram borrowed the peculiarity from the Hereford map.

The British Isles are drawn on a scale out of all proportion to the other parts of the map, the effect of this being that the relative positions of places on the opposite sides of the English Channel and the North Sea are incorrectly given, and that the seas themselves are much curtailed of their fair proportions. The southern point of Ireland approximates to Spain, and in this our cartographer may have designed to illustrate the views of Pliny, iv. 102, and Orosius, i. 2, though the latter allows a *spatiosum intervallum* between the two. The English Channel and North Sea are represented by a narrow channel of equable breadth; Winchester is brought opposite to Nantes; the mouth of the Thames to that of the Seine; Lincoln to Cambrai; and Aberdeen to the mouth of the Ems. The outline of England is grievously marred by the omission of the protrusion S. of the Wash, as well as by the very slight difference in direction between the eastern and the southern coasts. The shape of Wales is roughly delineated, but the fact that Conway and St. Davids are brought close together detracts from our estimate of this quarter of the map. The general form assigned to Britain very much accords with the description of Giraldus Cambrensis, as quoted by Higden, i. 40:—"Oblonga est et amplior in medio quam in extremis."

The islands are distinguished by their ancient names as **Britannia Insula** and **Hibernia**; and the sub-divisions of the former as **Anglia**, **Wallia**, and **Scotia**; to which we may perhaps add (on the authority of Gervase of Tilbury, *Ot. Imp.* ii. 10), **Cornubia**.

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Commencing with a review of the physical geography of England, we find that the only hill noticed is the one in which the Severn and Dee are represented as having their sources, and which is named Mons Clee, no doubt in reference to *Clee Hill*, which forms a conspicuous object in the south of Shropshire. We have already (page 6) offered the only explanation, and that a doubtful one, for the distinction accorded to this really unimportant hill.* The rivers are given with tolerable accuracy, but the forms of the names are in some cases peculiar. The name Avon, for instance, is given as Ene, in respect to the Hampshire and Northamptonshire rivers, the former rather in the position of the *Itchen*, and the latter now known as the *Nen*, though the name Avon was applied to it down to the time of Drayton's *Polyolbion*. We may compare with this form the names Aune and Ehen, which are regarded as variations of Avon. It will be observed that the branches of the Humber are depicted with a degree of accuracy which implies personal acquaintance with that part of the country. Commencing from the S. we meet with the Tamor, the Exe, the Ene, *Avon*, the Sturi, *Stour* of Kent, the Mede, *Medway*, the Tamise, *Thames*, the Colne of Colchester, the Ene, *Nen*, the Wid, *Witham*, the Humber (with the Trenta, the Don, the Use, *Ouse*, and three other branches not named, one representing the *Derwent*, and the two others the *Nidd* and the *Swale*), the Tin, *Tyne*, and the Tede, *Tweed*, the addition of a final vowel appearing in the forms Tuidi and Thuede (Higden, i. 48). On the W. coast the De, *Dee*, the Sabrina, *Severn*, with the Wie, *Wye*, and the Aben, *Avon*. The *Great Ouse* is the most serious omission in the list of rivers.

Anglia.

* According to Gough (*British Topog.* i. 65) a similar entry occurs in Matthew of Paris's map in the Library of C. C. C. Cambridge, and here again no other hill is named.

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Anglia. The channel which isolates the *Isle of Thanet* is clearly marked, and the island is apparently designated **Tenedes.** A fictitious interest attached to this island from the idea that the name was derived from the Greek word θάνατος "death," and that it was so called because its soil, wherever carried, proved fatal to serpents. It is first noticed on this account by Solinus, 22, § 8, but without any reference to the etymology of the name. Isidore (xiv. 6, § 3), quoting the words of Solinus, adds "Dicta Thanatos a morte serpentum." The treatise *Imago Mundi* gives the name as *Athanatis*, evidently from a misreading of Solinus, whose words "at Tanatus," are in some MSS. combined into "attanitis;" and it mentions this island apparently as being as noteworthy as Britannia, Anglia, and Hibernia. Bede, and after him Higden, i. 44, repeat the tale of Solinus. The island is noticed in the "Apocalypse" map, under the name Tantutos. (*Introduction*, p. xl.)

Three sub-divisions of Anglia are noticed, viz.:—**Cornubia,** *Cornwall*, which may, however, as already stated, have been regarded as distinct from Anglia; **Lindesey,** frequently used by the old chroniclers for Lincolnshire (*e. g.* Higden, i. 47, Lyndisia), though the title is now restricted to a portion of that county;* and **Norhumba,** *Northumberland.*

In the selection of towns the cartographer has been guided by ecclesiastical rather than commercial considerations. Not only are most of the episcopal towns noticed, but even some monasteries, while various important places of trade, such as Bristol, Yarmouth, Lynn, Grimsby, and Scarborough, which were of sufficient importance to send representatives to the parliament held at Acton Burnell in

* The same root, "Lind," lies at the bottom of Lincoln = *Lindi colonia*, and Lindsey = *Lind's eye or island.*

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1283,* are omitted from the list. We may also notice the omission of the episcopal cities Chichester, Norwich (then an important place), and Sarum. The omission of these three towns is the more noticeable, inasmuch as they are mentioned in a stanza of Latin verses which appears to have been much in vogue in the 12th and 13th centuries, as supplying a list of the episcopal towns at the former period. They are quoted by Henry of Huntingdon (circ. 1140), as follows:— Anglia.

Testes Londiniæ ratibus, Wintonia Baccho,
Hereforda grege, Wirecestria fruge redundans,
Batha lacu, Salesbira feris, Cantuaria pisce,
Eboracum silvis, Excestria clara metallis,
Norvicium Dacis, Hibernis Cestria, Gallis
Cicestrum, Norwageniis Dunelma propinquans.
Testis Lincoliæ gens infinita decore,
Testis Ely formosa situ, Roucestria visu. †

* Only twenty towns besides London were invited to send representatives to Acton Burnell, and these twenty "may consequently be supposed to have been at that time the most considerable in England" (Hallam, *Middle Ages*, iii. 46, *note*). Of the episcopal towns the list includes Norwich, but excludes Chichester, Ely, Bath, Sarum, Durham, and Rochester. Of the non-episcopal towns on the list, the map mentions Nottingham, Northampton, Colchester, and Shrewsbury. We are not aware of any *data* by which to calculate the populations of the towns at the date of the map; but about a century later, in 1377, a capitation tax was levied on the laity, and from the returns of this tax it has been ascertained that the towns stood in the following order in point of population, exclusive of Chester and Durham, which, as being in palatine counties, are not included:—London, York, Bristol, Plymouth, Coventry, Norwich, Lincoln, Salisbury, Lynne, Colchester, Beverley, Newcastle-on-Tyne, Canterbury, St. Edmund's Bury, Oxford, Gloucester, Leicester, Shrewsbury, Yarmouth, Hereford, Ely, Cambridge, Exeter, Worcester, Kingston-upon-Hull, Ipswich, Northampton, Nottingham, Winchester, Stamford, Newark, Wells, Ludlow, Southampton, Derby, Lichfield, Chichester, Boston, Carlisle, Rochester, Bath, Dartmouth (Macpherson, *Annals of Commerce*, i. 583).

† These lines are thus rendered by Robert of Gloucester in his Chronicle (p. 6 of Hearne's edit. 1724):—

In ye contre of Canterbury mest plente of fysch ys,
And mest chase a boute Salesburi of wylde bestes y wys.

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Anglia. Carlisle is not mentioned in the above list, inasmuch as the see was not founded until 1133, probably after the lines were composed. The addition of this completes the seventeen sees as enumerated by Robert of Gloucester. The right of Chester to a place on the list is very questionable. Peter, the first Norman Bishop, transferred the see from Lichfield to Chester in 1075, but his successor re-transferred it to Coventry about 1090, and from that time Chester ceased to be an episcopal see, though the Bishops occasionally styled themselves Bishops of Chester. Wells had lost even the title of an episcopal town from the time when John de Villula (1088-1124) transferred the see to Bath, until the adoption of the duplicate title "Bath and Wells," about 1140.

Returning to the map we find the following places noticed: — **Londonia**, *London*, which is represented by a castellated structure of fair proportions. **Oxeford**, *Oxford*, in the 13th century the seat of a university second in fame only to that of Paris (Hallam, *Middle Ages*, iii. 525). **Colcestria**, *Colchester*, already noticed as one of the towns represented at Acton Burnell. **Norhanton**, *Northampton*, another of the same class of towns. **Ely**, represented as on an island in the Nen, which thus does service (we presume) for the fens of the eastern counties. **Lincoln**, with its cathedral duly

> At London schippes mest, and wyn at Wyncestre.
> At Herford schep and orf, and fruyt at Wincestre.
> Metel, as led and tyn, in ye contre of Excestre.
> Euerwik of fairest wode, Lyncolne of fayrest men,
> Ely of fairest place, of fairest sighte Roucestre.
> Euene agein Fraunce stode ye contre of Chichestre,
> Norwiche agein Denemarc, Chestre ageyn Irlond,
> Duram ageyn Norwei, as ich understonde.
> Thre wondres ther beth in Englond, none more y not
> That water of Bathe ys that on, that ever ys yliche hot. *Etc.*

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depicted on an elevation rising from the left bank of the river Witham. **Snotingham**, the original form of *Nottingham;* this form had fallen into disuse by the 13th century, as far as we have been able to judge, so that its appearance on the map is peculiar; the town was one of those represented at Acton Burnell. **Eboracum**, *York.* **Beulacum**, *Beverley*, famed for the shrine of "St. John of Beverley;" the peculiar form of the name in the map arises, we suspect, from the omission of a mark of abbreviation over the third letter, the insertion of which would convert the name into Beverlacum. **Kircham**, a priory of no great fame, founded 1121 by Walter L'Espec, situated on the Derwent, six miles below Malton, in the east Riding of Yorkshire; we can suggest no reason why it should have been selected for notice by our cartographer. **Casto** (= **Castello**) **Novo**, *Newcastle-on-Tyne*, a place of military importance in the wars with Scotland: it is pictorially represented by a castle. **Carlua**, *Carlisle;* the form of the name is peculiar;* the Roman name was Luguvallum or Lugubalum, which has been condensed into the second syllable of the name Carlisle, the first being the Cymric prefix indicative of a Roman station. **Durem**, *Durham*, with its cathedral church appropriately placed on a hill. **Cestria**, *Chester*, noticed perhaps on the score of its ecclesiastical associations, referred to above (page 168), but still better entitled to be entered for its commercial importance, which led to its being represented at Acton Burnell. **Scobesbiri**, *Shrewsbury*, one of the towns represented at Acton Burnell, owing much of its importance to its position in reference to the Welsh border. **Wircest**, *Worcester*, an episcopal see. **Hford**, *Hereford*, mentioned on the same ground; attention has been already (page 6) drawn to the very meagre outline of the cathedral. **Glearum**,

Anglia.

* The copies of Higden give the forms Caerliell, Caerlie, Carliel (i. 48).

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Anglia. evidently intended for *Gloucester*, though the name is peculiar; the earliest Latin form is Clevum (Anton. *Itin.* 485), or Glebon (*Geog. Raven.* 31); it was famed for its abbey, and was otherwise important as a fortress and as a place of commerce. **Bathe**, an episcopal see (as already stated) at the period of the map. **Glestonia**, *Glastonbury*, the seat of the most famous monastery in Britain, and the reputed burial-place of King Arthur, a circumstance which must have attracted much interest to it about the period of the map, in consequence of Edward I.'s visit (in 1276) to view the remains. **Excestria**, *Exeter*, an episcopal see, and the capital then, as now, of the south-west. **Cadan**, *Caen*, which has been, by a strange blunder, transferred from the southern to the northern side of the channel; "Cadan" is one of several intermediate forms between the Latin *Cadomum* (or the vernacular name which that represents, perhaps *Cadom*), and the modern *Caen;* the only explanation that we can offer for the mistake in its position is, that the two great religious foundations in that town, the *Abbaye aux Dames* and the *Abbaye aux Hommes*, were endowed with valuable estates in England, and that the name of Caen was more than usually familiar to the ears of Englishmen (see Britton's letterpress to Pugin's *Normandy*, 4to. 1828). **Wintona**, *Winchester*, which still retained a considerable amount of the importance it possessed under the early Norman kings. **Dobu** or **Dobia**, no doubt intended for *Dover;* the place is called *Dubris* in the *Itinerary* (473), but this title was exchanged in the Middle Ages for forms more nearly approximating to the modern one; the place is pictorially represented by a castle on the coast-line, the distinctive feature which led to the insertion of the name in the map. **Canturia**, *Canterbury* (the earlier name, Durovernum, was superseded about the middle of the 12th century by Cantuaria, both forms

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being used by William of Malmesbury); Canterbury was not only an ecclesiastical metropolis but a place of general importance. **Roucestria**, *Rochester* (the Durobrivæ of the *Itinerary*, and the Rofa of William of Malmesbury, which we presume to be a modification of the radical part of the Latin name "brivæ"), an episcopal see, but not otherwise of much importance. **Anglia.**

In Wallia, the mountainous character of the surface is represented by a chain of heights on the western coast, and by the lofty summit of **Snawedon**, *Snowdon:* the name occurs in Peter Langtoft's *Chron.* (ii. 240, Hearne's ed.) as a district name, answering to our *Snowdonia.* Three towns only are named **Carnarban**, **Cunwey**, and **St. Dabi**; the latter the most famous of the Welsh sees, and the two former military stations in the wars between Edward I. and the Welsh, and the sites of two most famous castles founded by him. **Wallia.**

In Scotia the *Grampians* are described under the name **Muneth**, which is (we believe) still current as the indigenous name of the district; in point of sound the name strictly accords with that of the British (Cymric) word *Mynydd* "mountain," but whether this or a Gaelic synonym lies at the root of the name we do not pretend to say. The name **Louthian**, *Lothian*, occurs as a provincial title; the form Loudonia occurs in the *Buik of the Chronicles*, ii. 423. The towns noticed are **Berwic**, an important fortress in the period of the Scottish wars; **Rokesburg**, *Roxburgh*, another border fortress of importance; **St. Andr**, *St. Andrews*, an episcopal see, and a place of great sanctity, as the reputed depository of the bones of St. Andrew (Higden, i. 37); **Edenburgh**, at this period rising to the position of the chief town, though not as yet constituted the capital; **Civitas S. Joh'**, *Perth*, under its old designation of *St.* **Scotia.**

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Johnestoun (*Buik of the Chronicles*, iii. 101, 297, 1818), the capital of Scotland before Edinburgh; and **Abertene**, *Aberdeen*, which in those days ranked next to Perth and Edinburgh.

Hibernia. In Hibernia, mountains are introduced along the N. E. coast. The isolated hill placed near Kildare we take to be the "Hul of Kylar," whence, according to the legend, the stones for the erection of Stonehenge were conveyed by Merlin's orders (Robert of Gloucester's *Chron.*, Hearne's ed. i. p. 145). Two rivers are named, the **Schene**, *Shannon*, noticed by Orosius, i. 2, under the name Scana, and the **Bande**, which is represented as running across the island from sea to sea; probably the *Bann* is intended, but Gough thinks it to be the *Boyne*. The intention of the cartographer in drawing the river right across the island may possibly have been to mark the boundary of *Ulster*, **Albestr**, the only one of the provinces which he has noticed. The tribes of the **Velabri** and **Luceni**, on opposite sides of the Shannon, are introduced in accordance with Orosius, i. 2. The towns are **Celdara civitas sancte Brigide**, *Kildare*, the city of St. Bridget; **Arhmata civitas S. Patricii**, *Armagh*, the city of St. Patrick, a famous seat of learning in the Middle Ages; **Bencur**, *Bangor*, another ecclesiastical town of note, now visited only for its interesting ruins; and **Divelin**, *Dublin*, (the same form is used by Hoveden, iv. 29, and a similar one, Develyn, by Peter Langtoft).

A few smaller islands are placed in the seas surrounding the British Isles, viz.:—**Man**; **Insula Avium**; and **Insula Arietum**, which we take to be introduced in illustration of the legend of St. Brandan (see above, under Fortunatæ Insulæ, page 106); the Insula Arietum being the "Ylonde of Shepe," where "every shepe was as grete as an ox," and "there is never colde wether but ever sommer;" and the Insula Avium, the "Ylonde of Byrdes," on which was "a fayre tree full of bowes,

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and on every bough sate a fayre byrde, and they sate so thycke on the tree that unneth ony lefe of the tree myght be seen;" these birds told St. Brandan that they were fallen angels, but not for any serious offence (Percy Society's *Legend of St. Brandan*). Another explanation may be offered for the name Insula Arietum, namely *Ramsey*, off the coast of Pembroke, but this would leave Insula Avium unaccounted for, and moreover the position of *Ramsey* does not suit. An island, depicted but not named, at the mouth of the Tweed, may be intended for *Holy Island* or *Lindisfarn*, noticed by Higden (*Polychron.* i. 44). Two islands off the south coast, named Hecla and Vinencium, are unknown to us; the pseudo Richard of Cirencester gives Herculea as the Latin for *Lundy*, but on what authority we know not; this, if well founded, may furnish an explanation of Heccla: the only other suggestion we can offer is that the name is in some way a mistake for Vecta, *Isle of Wight*. With regard to Vinencium, it may have originated in the confusion of the entry referring to *Ushant* in the *Itinerary*, 509, where the names Uxantis Sina have in some copies been combined in a single word of strange aspect. Finally, we have to notice a Svilla off the southern point of Ireland, and a second Svilla off the northern point of Scotland. The term Scylla was applied by mediæval writers apparently to a dangerous eddy or whirlpool, as well as to a rock. So Hoveden, iii. 67:—"Silla semper evomit et in altum jactat undas," and so again Higden, i. 44:—"Vorago naves attrahens instar Scyllæ seu Charybdis." Paulus Diaconus (*De Gest. Langob.* i. 4) speaks of two *voragines* as lying between Britain and Spain, and to each he applies the title of *umbilicus maris*. The southern Svilla in the map may possibly have some reference to the *Scilly Isles*.

Insula Arietum.

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INDEX

OF THE NAMES OF PLACES AND OBJECTS

ON THE

HEREFORD MAPPA MUNDI.

ABBREVIATIONS—Fl. = Fluvius ; I. = Insula ; L. = Lacus ; M. = Mare ; Ms. = Mons ; Mts. = Montes ; Pr. = Promontorium ; S. = Sinus.

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